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THE ARYAN PATH

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

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WESTERN WAR-TIME THINKING

The two major trends of Anglo-American war-time political thinking are clearly represented by two books published in 1943. Sir Norman Angell, under the title, *Let the People Know* (The Viking Press, New York), plausibly presents the thesis that this is the best of all possible wars, and that all is well with the world. Between the lines, the now conservative Angell reveals his "practical" philosophy. War is inevitable, but not all war. An enlightened Russo-Anglo-American balance of power, enforced by superior military as well as economic strength, can give maximum democratic security and the minimum of armed conflict. Angell first considers the Russo-Anglo-American power bloc and indicates that world conditions may be successfully regulated by practical political agreements between these three nations. World federation is to be dominated by these three powers.

Angell's central thesis is that enlightened self-interest demands a "world federation" to prevent the upsetting of a "good" balance of power. The basic motive of every nation, however, he says, is its individual security. "The first and last claim of every nation is to be able to do injustice to defend its right to existence." It is rather difficult to see precisely how a world federation could permanently succeed if each contributory government felt that its only uniting bond was in terms of whatever national advantage persuaded acceptance of a federative bargain. What is going to happen when any one nation decides that its own advantage can be best served without honest co-operation? Angell's argument for world federation is weak because he believes such a consummation to be possible only when recognised as a measure of national expediency. This is basically what he "lets the people know," although his principal emphasis is upon the inevitability of the war and the necessity for the participation in it of each one of the

United Nations when their economic or political security was threatened.

Such attempts to be "realistic" need improvement. Not only is Angell's world federation something far short of the humanitarian dream of many sincere internationalists, but it also raises serious questions as to its practicability. Angell talks often of the need for protection against aggression from the "outside." What is this "outside"? By definition, who is "outside" *world* federation? Is it possible to have democratic vigilance to protect "world federation" of the majority from the minority without putting minority nations outside the world democracy? How can this be world federation in anything but name? Angell further suggests that the Western nations prove themselves capable of unity for protection against the Asiatics. After this disarming statement of trust in and respect for Asia, he continues to deplore the possibility that Asia should fail to co-operate with "us." We do not think that this sort of directly racial counsel, inspired by purely Anglo-American considerations, can ever condition China or any other Eastern country to respond other than deplorably.

Sir Norman Angell was once awarded the Nobel Peace Prize. He has made a lasting contribution to much of the factual enlightenment necessary for peace education. (See his *The Great Illusion.*) He is a sincere man, but his particular brand of sincerity at this juncture of history is rather discouraging. No hope of the "new world" that so many long for can be derived from the logical extension of his basic theses. No matter how delicately sugar-coated the pill, he still is recommending the perpetuation of the balance-of-power theory in a new and improved form. And, though this might mean a lesser number of difficulties before the next war, it can never achieve the cessation of war altogether.

Michael Straight, an editor of *The New Republic* and of *Free World,* believes that we *can* "Make This the Last War," (Harcourt Brace and Co., New York), but not before tea-time, or easily. He writes with the fervour of a genuine liberal who lives today in mortal fear of the betrayal of his ideal by the policies so innocently phrased by Angell. Far more than his distinguished contemporary, Straight is a realist. He asks himself not what is the pleasantest way to look at the trends developing in World War II, but rather what those trends are—each and every one of them, and in what direction they are leading. He sees behind the battle field the world-wide economic upheaval which his socialistic sympathies have led him to study in detail. He quotes the reply of the Nazi youth leader to President Roosevelt's speech to the "youth of the world" with the penetrating observation that von Schirach spoke more than lies when he criticised Roosevelt's glowing generalities on the hope of democratic

youth by reference to American unemployment, unequal distribution of wealth through all levels of society, etc. Further, Straight writes that possible gains in social liberation through warfare have been thwarted so far by the complete absence of any directive policy beyond the negative approach of "attacking the Fascists."

But Straight is not a Nazi apologist. He is a firm believer in the possibility of a united world. He simply asks the question which Angell glides gracefully over: How can we keep from producing Nazis who have to be defeated in their production of more "anti-democratic" areas? Straight points out that in lend-lease production we have made each nation "fight for everything he could get, and so we have inflamed their national consciousness by our own national bias."

Today it is the Fascists more than we who speak of the United Nations. The Fascists are telling the people of Britain that it is a scheme for an Atlantic imperium in which Britain is controlled by America; they are telling Europe that it is a plan for an Anglo-American coalition to rule the world; they are telling the peoples of Africa and Asia that it is a plan for the dictatorship of the white race; they are telling all peoples that the pretense of the United Nations is just a pretense; that the pose of the free governments is just a pose; that beneath the pretense and the pose lies the old imperialist greed.

Lies the Fascists do speak, but not lies only. Straight feels that this war may easily be lost with its "winning."

Victory is a stern lover—her hair is disordered today, her face wild, her clothes torn; but she is still young and fair. Tomorrow when we court her wisely, and win her, she may be withered and gray.

There are a few things, says Straight, that we can profitably learn from the Nazis. They do not believe, as we do, that the dislocation caused by the reorganisation of the economic structure is so terrible that it must not be undertaken until breakdown is imminent.

Unlike us they understand that the war is the peace, that the future does not wait until the war's end to unfold itself, but is here, now, to be won or lost.

What is there of permanent significance for us in all that the Nazis have done?

It must be finally clear that although the Nazis may create the basis for a united Europe, Europe cannot be united under their leadership.

This is the task of the victors if we are to be the victors. If we fail to fulfil it we have lost the war.

We have not fought with our real strength on the home front; we have alienated the oppressed peoples of the world; we have failed to give leadership or aid to the peoples of Europe; we have raised the idea of world unity in the fighting concept of the United Nations, but we have never developed it.

These weapons are rusting beside us. If we cannot wield them then we will seek other weapons; they can only be

weapons of the war of enslavement, force, hatred, love of power. As the tension of war grows and we fail to meet its demands, groups arise within the democracies to demand stern action in the colonial countries, greater regimentation on the home front....

The Nazis cannot resolve the crisis in their war of enslavement; but can we resolve the crisis in our war of liberation? If we cannot, then Fascism will have triumphed.

Straight is not an alarmist. Far from being a prophet of gloom, he is one of the bright lights of promise for the future—because he is trying to see *now* those dangerous subtle realities which caused us to lose the last peace and which we became aware of only ten years *after* the last war had been "won"—and lost. Exploitation, militarism, imperialism, economic unbalance—these are the world's enemies, and the more fortunate the country, the greater her direct responsibility for their defeat. So Straight continues to "let the people know" much that Angell omits.

We should be insane if we did not recognize that the war aims for which we are fighting change with each shift in power. The increasing influence of our War and Navy departments over our war effort is itself a threat for the future. While we have been talking about a federation of Europe, talking about the democratization of Asia, talking about the internationalization of the colonies, our War and Navy departments have been preparing for the future of these regions. Our army is preparing now to occupy Europe, and if its *Basic Field Manual on Military Government* is any guide, its policy will be to restore the economic and social structure of 1935. Our Navy is preparing to occupy recaptured lands in the Pacific and many of the men whom it is choosing as executive assistants for its governors are former employees of the Standard Oil Company.

The immediate aims of reaction are to bind our nation tightly in wartime, and at the end of the war, to rip out the wartime controls, in the casual hope that the lungs of private enterprise, which now are wheezing, will once more begin to roar. In Britain there is a powerful movement which is preparing to restore imperialism. In China a reactionary movement exists. But the centre of this movement of reaction is, of course, the United States. Without reaction in the United States, reaction in Britain, in Europe, in China, is disarmed.

Straight's last appeal is a challenge to the Western nations. As Sir Norman Angell fails to do, he fully realises the inconsistencies and the fundamental dislocative influences of the oppression of India and of Asia by the democracies. Mr. Straight has by this time caused many to face the real issues of this war. These issues are not American issues, nor are they British, or Nazi, or Indian, nor are they socialistic or communistic. They are *human* issues, and the first step towards their solution is the attainment of a world view. A world view cannot be created by war, nor can peace be created by victory.

SANSKRIT: THE PERENNIALLY TOPICAL

[Literature, said Schlegel, is the comprehensive essence of the intellectual life of a nation. For those who know that India's intellectual and moral life has found expression, more clearly perhaps than anywhere else, in the Sanskrit literary tradition, the claims of Sanskrit do not need to be stated. But today, under the influence of Western materialism and of the growing apathy to spiritual values which it has engendered, "the language of the gods" is sometimes labelled as "dead," in disregard of the basic values which its vast literature sets forth. If literature is great in so far as its appeal is universal, in so far as the values it embodies are true and good for all time and for all men, then, surely, as **Shri P. K. Gode** points out here, Sanskrit is "perennially topical"—topical not in the sense that it reflects contemporary events, but in the wider sense that with true and spiritual insight into life, it anticipates futurity and holds an eternal message for the human spirit.—ED.]

A nation is judged by its literature, a literature by its thought-content and the thought-content again is judged by its perennial value. If this test is applied to Sanskrit literature, with all the high thought it enshrines, we are amazed at the wisdom of our forefathers. They have left to us their richest heritage in the thought-content which runs like an underground current below the extant masterpieces of Sanskrit literature, and wells up instantly to satisfy our thirst for eternal wisdom as soon as we begin to probe their depths in a thoughtful mood.

"*Literature is the thought of thinking souls,*" said Carlyle. Those of us who have studied the Upaniṣads can realize for ourselves the correctness of Carlyle's definition and its exact applicability to certain passages from the Sanskrit which possess a perennial appeal to thinking souls in all ages and climes. It is this undying element of Sanskrit literature that has excited the admiration of Western thinkers as it has brought solace to many a stricken soul in this Bhāratavarsa.

Sanskrit literature with all its best thought has become classical on account of its perennial quality and above all its capacity to minister to the spirit rather than to the body. The Indian conception of life is based on spiritual values and accordingly the four ends of human life (*Dharma, Artha, Kāma* and *Mokṣa*) end in *mokṣa* or liberation from worldly existence. The stages of an individual's life, *viz.*, his education, his life of a householder, wherein he is to enjoy the pleasures of life, so-called, are concluded by *Munivṛtti* or the saintly outlook on life which ends in the abandonment of his perishable body according to yogic methods.

Even the sovereign is no exception to this ideal of life. The *Arthaśāstra* of Kautilya, the master politician

of his age, is dominated by these spiritual values. The life of a saintly king, as prescribed in this ancient treatise of Indian polity, about 2,000 years old, requires the king to restrain his organs of sense, to acquire wisdom by keeping the company of the aged, to keep up his personal discipline by receiving lessons in the sciences and to endear himself to his people by bringing them in contact with wealth and by doing good to them. He is to avoid not only lustfulness even in dream but also falsehood, haughtiness and evil proclivities and to keep away from unrighteous transactions. He may enjoy in an equal degree the three pursuits of life, charity, wealth and desire, which are interdependent. Such in brief is the Āryan Path for the king as laid down by Kautilya and, as the king has to enforce Dharma through his ministers, councillors and priests, Kautilya requires all of them to be of guaranteed purity and above temptation.

In our daily life we value things of enduring worth. In our studies we esteem books which possess lasting educational or reference value. This process of discrimination between what is transient and what is lasting is applicable to all spheres of life. It leads to the gradual evolution of the material interests of an individual onto higher planes of thought and action, where the religious sentiment or spiritual values dominate a man's life. At this stage he is face to face with the realities of his inner struggles and thirsts not for technical knowledge but for knowledge that is lasting, absolute and capable of settling his philosophical doubts. In short, he is a spiritual aspirant in search of *parā-vidyā* which leads to immortality (*Vidyayā amṛtam aśnute*).

The Upaniṣads in particular and other works in Sanskrit literature, early or late, are saturated with this *parā-vidyā* or higher spiritual knowledge, the knowledge of the *ātman* or self, to be gained by introspection and not through microscope or cinema films. It is this thought-content of the *parā-vidyā* that causes thought-ferment in the aspirant and later brings lasting peace to his mind, thus stabilizing his wayward intellect and the entire web of his nervous system. The Sanskrit language is justly called the language of the gods or *Girvāṇa Vāṇī* and like the gods it is *amarā* or immortal on account of its thought-content, gathered through ages and expressed with child-like simplicity and a spiritual emphasis all its own.

Those who are ignorant of their past and refuse to look to anything except what affects their body or their brain or the safety of their immediate surroundings are temporarily proof against the message of any literature and much more against that of Sanskrit literature with its *parā-vidyā*. They are optimistic in the practical sense of the term but this optimism is the result of their good breeding, good food, good education, good service or lucrative practice, in short, all the good that

can be squeezed out of *artha* or wealth. They have no experience of life, which, according to the *Gītā*, consists of birth, death, old age, disease, and is therefore an abode of misery, and, to crown this sorry scheme of things entire, it is perishable. As in scientific research conclusions based on a partial survey of the data on a particular problem produce no lasting results, even so the optimism of a cocksure youth, based on a partial experience of life's realities, is no guarantee of its correctness or security. We see numerous instances of such optimism's being blown all to pieces with a single turn of adverse fortune.

Though *Artha-śāstra* is the be-all of practical life, as recognized by Kautilya and other ancient writers, it is not the end-all of life. Even in Vātsyāyana's treatise on the *Kāma-śāstra* or the science of love, the pursuit of *Kāma* is only indicated as one of the four ends of life, *viz.*, *Dharma, Artha, Kāma* and *Mokṣa* and even in the *Gitā*, Srikṛṣṇa identifies himself with that *Kāma* which is *dharma-aviruddha, i.e.*, "not at variance with dharma."

This view of life and its limitations led Kautilya to prescribe, for his king, association with the aged as a corrective to the false optimism that is engendered by wealth and power. If the experience of a thinking soul gathered during his lifetime had its value for Kautilya and his saintly king, how much more valuable is the experience of ages gathered in Sanskrit literature for the benefit of the human race and its spiritual well-being and symbolized by the term *parā-vidyā*, which leads to salvation! True knowledge is that which leads to liberation (*Sā vidyā yā vimuktaye*).

As one adverse turn of fortune shatters the optimism of a cocksure youth so one world-war like the one we are passing through shatters the optimism of nations produced by a surfeit of wealth and power, which are wrongly designated by misleading labels such as "progress," "civilization" and such high-sounding titles. So long as the driving forces of this optimism are self and pelf there can be no lasting peace. Without world-unity there can be no world-peace and as the lasting peace of mind of an individual is the result of his inward progress, born of *parā-vidyā*, the peace of the world depends on the education of humanity as a whole along entirely new lines, which shall inculcate not war-aims but peace-aims, based on the principles of justice, liberty and equality.

As in our schools, colleges and universities, we are required to acquaint ourselves with English literature, it is time for Europeans to acquaint themselves with the best thought in Sanskrit literature with a view to sobering down their optimism born of mere scientific progress, which leads to the unhealthy competition and destruction that are the very negation of progress and civilisation.

The condition of war-stricken humanity today closely resembles

that of Trita imprisoned in a well, on whose behalf the author of the hymn[1] to Visvedevas (all the Gods) makes his appeal for deliverance:—

Where is the ancient law divine ?
Who is its new diffuser now ?
Mark this my woe, ye Earth and Heaven.
Ye Gods, who yonder have your home
in the three lucid realms of heaven
What count ye truth and what untruth ?
Where is mine ancient call on you ?
Mark this my woe, ye Heaven and Earth.

"What is your firm support of law?" the subject nations of the world today are crying. "Mark this our woe, ye Democracies," our surviving brethren in hunger-stricken Bengal are crying. "Mark this our woe, ye Democracies."

Friends of India are asking the Democracies, "*Ye Gods who yonder have your home in the three lucid capitals of earth, London, Washington and Moscow, what are your war-aims? Where is your Atlantic Charter? What is the future of India? What are your peace-aims for the entire humanity?*"

May the Democracies hear these calls and bring deliverance to everyone in distress, as Bṛhaspati heard the call of Trita and released him from his distress, as the Ṛgvedic hymn tells us!

Sanskrit literature, from the earliest to the latest, is full of perennial wisdom. It is an unfathomable ocean of ideas expressed in the language of the Gods by ancient Seers who believed more in eternal verities than in the passing shows of life and its frivolities; who believed more in *jñānam* or true knowledge of the Self than in *vijñānam* or technical knowledge. The subordination of *vijñānam* to *jñānam* in which they believed is a process contrary to that followed by the machine age of today. Machines are in no way responsible moral agents. Those who direct these machines for the systematic destruction of humanity are the real culprits, because they are guided by ideologies influenced by the power of the machines, without any inward control of *jñānam*.

If the present world is to grow wiser by the experience of the past world, if out of the ashes of the world destruction and the ideologies that caused this destruction there is to be a rebirth of humanity we should be guided in our new world-planning by "loyalty to humanity instead of by a sectional devotion to one part of the human race," as Sir S. Radhakrishnan puts it. For such world-planning we should cherish pure aspirations, as so beautifully expressed by our Vedic ancestors in the following words:—

The Deities who are here, Prosperity, Shame at doing wrong, Fortitude, Penance, Intellect, Status, Faith, Truth and Dharma—may all these rise along with me who am rising; may all these never leave me.[2]

In such noble aspirations lies the Āryan Path for the future progress of humanity along right lines.

P. K. GODE

1. *Rigveda*, I. 105. 4, 5, 6.
2. *Taittiriya-Aranyaka*, IV. 425.

THE NEGROES AND THE WORLD

[**Clifford Bax** has earned a well-deserved reputation for his literary work in prose and verse alike and needs no introduction to our readers. In this article he brings out some interesting but provocative points about the Negro, especially the Negro transplanted to America.—ED.]

I was thinking, a few days ago, that Europe and Asia have probably contributed about equally to the civilization of our planet; and then I reflected that we ought not to expect great effects from the few millions who, generation by generation, have inhabited Australia; and that America, late-comer though she is among the continents, has already far outstripped every nation and every age in physical comfort of life. I remember feeling, when I was last in New York (which, I am aware, "is not America"), that Europe was quite fifty years behind in the organisation of external things, and that, so far as I knew, the poor best in physical organisation which Europe could show would be Germany. The Germans have some catastrophic characteristics but they have also, let us admit, a good sense of cleanliness and order. But what of Africa? Is she a sterile continent? Why, no,—a thousand times, no! Is not Egypt in that part of our world's body? And did not Egypt lead humanity for at least some centuries before the soul burned forth in India and China? Yes, but since Egypt's decline, and that is a good time ago even to those who think in terms of reincarnation, Africa seems to have stopped.

This made me ponder the question of the Negro. When we think of the multitudinous Negro race, what comes to our minds? Slavery, jazz, perhaps hoodoo. Have the Negroes contributed anything of real value to the world of men? Well, who is to say? Europe and English-America dance night after night to Negro tunes—or should we say, rhythms? Rhythm! The Negro excels in his sense of it. We see that sense in his boneless dancing, and we see it in his jazz-bands, and we see it even in his "spirituals" or, as I find them better called, "Sorrow Songs." Now, rhythm is, in my belief, based upon the beat of the heart, upon the heart's systole and diastole; and so, as we ought to expect, it is to rhythm that man first responds, and rhythm that will be the outstanding quality in the art of a simple people. The Negro, still in touch with the drum-beat (which, better than any other instrument can get the barbaric elementary effect of pure rhythm), has set millions of white legs dancing just because the owners of those legs needed to return, if only for a few hours, to the simple and the savage. The black man, so long despised and thrashed, miraculously became the piper who called the tune. Jazz is the sophisticated

person's last way of entry into the almost-lost subconscious mind. We jazz ourselves from Wall Street to the jungle.

It was also during that last visit to America that I asked an American friend whether he thought that the Negro in the United States now—at least on the whole—gets fair treatment. My friend replied "Not in the sense which you have in mind. For instance, we must underpay the black man by comparison with what a white man would get for the same work. Why? Simply because the Negro has no ambition. When he has a little money in his pocket he stops work. And he won't start again until necessity drives!" If this is true, we may perhaps be in a position to understand why the Negroes are a "backward race." Just as a great many of them have something of the charm of children, so have they the child's dislike of work. They want to treat the world as a play-room, and would rather be happy than "successful." The men, women and children whom I saw in West Africa some four years ago, looked happier than any other people whom I can remember. No wonder if such an easy-going race became, like the mild Peruvians, instant victims of the races which passionately desire more and more money, more and more power.

And of course, once the enslavement of the Negro was well under way, the race had little chance of achieving intellectual distinction. Who, if we come to think of it, are the best known of all black persons? Well, there have been two admirable champions of their people,—Frederick Douglas and Booker Washington; there have been several notable prize-fighters; there was Josephine Baker as a front-rank dancer, and there are Florence Mills and Paul Robeson as voices of exceptional beauty. Lastly, there is one "creative" genius,—the composer Coleridge Taylor. Thus we see that at present the black man has done well as an entertainer but has done little in the serious arts. True, there are some fairly competent short-story writers in the United States, but I doubt if any critic would claim that any black writer has ever come into the first class. An American critic, writing in *The Negro Caravan*, a large collection of songs, essays, stories and biographies, says :—

> Too frequently, Negro writers on "cultural" subjects have spelled culture with a capital C. The lively arts of the Negro have not appealed to them, in spite of their overwhelming appeal to the rest of the world. That this is understandable as the sensitivity of a minority group does not keep it from being unfortunate.

The same critic also states that autobiographical writing among Negroes is common enough, but more often it is like an object-lesson or ego gratification, rather than the ego exploration of Montaigne, Lamb or Hazlitt. Even where the personal essay is attempted, the "problem" raises its head; the personal essay becomes a social analysis, a complaint, an indictment.

This same minority-instinct to protest against subjection also spoils much of the serious verse produced by Negroes. Most of it, however, is merely the sort of verse which dozens of white men might produce, only not so good. But in the old days, when the American Negro did not really suppose that slavery would ever come to an end, he did often find his way into natural poetry, and poetry of a kind which no white man could possibly have penned. Consider, for example, this Sorrow Song :—

I walk through the churchyard
To lay this body down ;
I know moonrise, I know star-rise ;
I walk in the moonlight, I walk in the starlight;
I'll lie in the grave and stretch out my arms,
I'll go to judgment in the evening of the day,
And my soul and thy soul shall meet that day,
When I lay this body down.

Or again, even this fragment, sung by a ploughman :—

Dere's no rain to wet you,
Dere's no sun to burn you,
Oh push along, believer,
I want to go home.

Perhaps, the truth is that all true art is a self-communing and that it must never approximate to an exhortation or any kind of public speech. The Negro, singing to console or encourage himself in his desolation, achieved some beauty of expression, but once he begins to think more about "the problem" than about his personal life, he is merely using language as a substitute for action. Moreover, if we are honest with ourselves, we shall admit that the man with a grievance, however well justified, very soon becomes a bore.

The Negroes, we might say, have passed through four phases. First —and for how many centuries—they lived on their continent, unmolested by the outside world and probably as happy as most men have been, perhaps rather happier. Then comes the period of capture, inhuman brutality, complete subjection ; and thirdly, the short period during which the black man was regarded as the essentially comic man, so that would-be humorists presented themselves as "nigger minstrels." And now, in our own time, the Negro has infected a large part of the world with his nervous and jerky dance-rhythms. This extremely surprising event in our social history began about fifty years ago when cake-walking suddenly caught the fancy of High Society in New York. It is amusing to find that two early exponents, named Williams and Walker, were so disturbed by the result of their success that they actually wrote a challenge to Mr. William K. Vanderbilt :—

In view of the fact that you have made a success as a cake-walker, having appeared in a semi-public exhibition and having posed as an expert in that capacity, we, the undersigned world-renowned cake-walkers, believing that the attention of the public has been distracted from us on account of the tremendous hit which you have made, hereby challenge you to compete with us in a cake-walking match, which will

decide which of us shall deserve the title of champion cake-walker of the world.

What, then, of their future—as artists? We know that the Negro can sing, act, dance and fight. Some people assure us, not very convincingly, that there is greatness in Negro sculpture: and Coleridge Taylor, a lonely figure, certainly wrote music with a highly personal idiom. But at present no Negro has achieved wide renown as a writer, and it may be that none ever will. The Carthaginians, a powerful and talented race, seem nevertheless not to have had any literary ability or even instinct. The Jews, again,—though this point would be disputed by many—excel more in the presentation than in the creation of art. Every Irishman is a born actor, but it is the rarest thing in the world to find an actor who comes from Scotland. There is no reason, therefore, to assume that the Negro as the time of his liberation lengthens must of necessity become the equal of the White Man in every art and every science. If the world had been peopled exclusively by persons who, like the present writer, had no instinct at all for machinery, it would have remained a quiet and pastoral planet. The Negro, I suggest, is a natural play-creature, and will not make any startling additions to the world's mechanical inventions or metaphysical speculations. Had he remained in Africa he might have achieved a poetic literature of his own, but poetry and sophistication are wholly incompatible, and in the field of poetry he has probably lost his chance. The Sorrow Songs have a distinctive quality, but fortunately, there will be no more Sorrow Songs.

CLIFFORD BAX

COLLECTIVE KARMA

The challenge of Madhva's Theism to contemporary civilisation, on which Dr. R. Naga Raja Sarma writes in *The Hindu* of 2nd February, is an aspect of the challenge of ideal to "real" values, of metaphysics to materialism. Even by the pragmatic test civilisation makes a poor showing. None will contest Dr. Sarma's statement that "civilisation as found now has not made for happiness, peace, and security." He offers Madhva's Theism as the corrective. Madhva offers an important clue to present suffering and points to the way out:—

> the truth that individuals, communities, and nations have their destinies determined and regulated not on the basis of biological, economic, and scientific principles of progress, but on a mysterious mass of tendencies, dispositions, and kindred considerations that retrospectively point to countless previous births in the apparently endless time-space-series or continuum.

THE "SCIENCE" OF VACCINATION

[Vested interests are loud in their denunciation of "cranks" and "faddists" whenever a profitable superstition is attacked. But facts such as **Joseph Peat Swan** presents here speak for themselves. He demonstrates the vaccination theory's lack of scientific basis and urges sanitation for prevention. But vaccination not only has unsavoury antecedents; it not only fails to immunise; the loathsome practice is also positively dangerous, as statistics amply prove.—ED.]

Although 145 years have elapsed since Jenner launched cowpox inoculation as a protection against smallpox, it is only now beginning to be admitted by pro-vaccinists that his views were entirely empirical and quite devoid of any scientific justification. They were based on the supposed validity of sundry assumptions including (1) that the origin of smallpox was the same as that of cowpox; (2) that the traditional belief of the dairymaids and cow keepers of his day that persons who had had cowpox were less likely to take smallpox was true in fact and sound in theory; and (3) that one performance of vaccination would protect for life. Subsequent experience has shown that all these assumptions had no more evidential foundation than the wishful thinking of their upholders.

In recent years, *i.e.*, since the advent of the germ theory of infectious-disease causation propounded by Pasteur and his followers, more plausible attempts have been made to replace the century-old empirical basis of the practice by one based upon "the science of modern bacteriology," but, as will be here shewn, these world-wide efforts have merely produced a vast array of futile experiments, mostly at the expense of the lives and sufferings of countless animals, without advancing the scientific aspect of the problem one iota.

Here are a few brief proofs of the truth of this affirmation.

Perhaps the most fundamental requirement of the case for cowpox inoculation is the need to establish the identity of cowpox and smallpox. Jenner saw that need and promptly claimed that cowpox was a bovine form of smallpox. He also gave it a pseudo-scientific label—*variolæ vaccinæ*, or smallpox of the cow, an unwarrantable and previously unheard-of designation. His clever manœuvre passed unchallenged by the London doctors who were then investigating his claims and who knew little or nothing of cattle diseases. It was a gross assumption and despite years of bacteriological research it so remains. All the available evidence points against the identity of the two diseases. The very name of "cowpox" indicated that it was a disease limited to cows—and as a matter of fact only milch

cows were affected. Why, if cowpox is a bovine form of smallpox? The only sensible answer to this query is that it isn't. Moreover, the sores which cowpox set up appeared locally only, on the teats handled by milkers, and they formed ulcers and not an eruption of "small pocks" in all parts of the body as in the aptly named human disease. Cowpox was contracted only by direct contact with the contagious matter of the disease, usually by way of open skin abrasions on the hands of the milkers, whereas smallpox was a highly infectious fever which commonly spread both by contact and by aerial connection.

From the scientific point of view the identity theory is as devoid of proof today as it was 145 years ago. Even some pro-vaccinists deny it and affirm that cowpox "protects" against smallpox not because it is a similar disease but because it is a different disease! Despite world-wide research in bacteriological laboratories, and the vain sacrifice of a holocaust of animals, the supposed specific germs of cowpox and smallpox are still undiscovered, and it is not possible therefore to establish any sort of bacteriological relationship between the two diseases. The operation is, in fact, as much a "grotesque superstition" today as it was when Jenner first assumed the identity of the two diseases and thereby misled a credulous world.

If vaccination does not "protect" against itself how can it "protect" against smallpox? Jenner stated in his *Inquiry* (1798):—

> Although the cowpox shields the constitution from the smallpox, and the smallpox proves a protection against its own future poison, yet it appears that the human body is again and again susceptible of the infectious matter of cowpox....It is singular to observe that cowpox virus, although it renders the constitution insusceptible of the variolous, should nevertheless leave it unchanged with respect to its own action.

It is not surprising that Jenner's London supporters strongly criticized this extraordinary statement. Dr. Pearson wrote "If a child can be re-vaccinated then it can take smallpox; *ergo* vaccination is not an equivalent for smallpox and where then is the good of it?" Jenner deemed it expedient to bow to the logical force of this argument. It was vitally important to the success of vaccination that he should have the support of Dr. Pearson and his London coadjutors. And yet nothing was more certain than that Jenner, though right in his facts as to the human body being again and again susceptible to cowpox, was stupidly wrong in his assumption that this did not prejudice its anti-variolous qualities, while Pearson, on the other hand, though right in his logic was stupidly wrong in his facts. It is just possible that vaccination would have died in its early infancy if Jenner had decided to convince Pearson of his error. But Jenner did not wish his golden

calf to die prematurely so he held his tongue. He banked upon Pearson's ignorance of cattle diseases, pretended that his own early discriminations had not been "sufficiently nice" and so acquiesced in a statement of fact which he knew was entirely erroneous. Later on, Pearson's error was too obvious to be concealed, but vaccination was then firmly entrenched. Medical men in all parts of the world had too deeply committed themselves and their various governments to allow any doubts about the validity of the practice to be openly entertained. It was, therefore, glibly contended that the error only showed that the "protection" needed to be renewed, first at puberty and then at intervals in later life. An excuse which found all the more acceptance in view of its fee-producing implications. And yet Pearson's robust demand—"If vaccination is not an equivalent for smallpox, where then is the good of it?"—still awaits an answer.

So far from one performance of vaccination giving lifelong protection, pro-vaccinists have found it necessary, in their endeavours to cover up the failures of the practice, to increase the number of the operations. At first one revaccination at the age of puberty was prescribed, then the first revaccination was fixed at about ten years of age with another at about twenty and now we are told that in countries such as India where smallpox is continually present and often violently epidemic, revaccination should be renewed at least every five years. How strange that pro-vaccinists can not or will not see that this latter claim overreaches itself. If only recent vaccination has any protective value it follows that the great reduction of smallpox which has taken place since the middle of last century in countries where the level of sanitation is high, such as Great Britain and the U. S. A., cannot have been due in any respect to quinquennial vaccination, because that practice did not exist. In the United States it has been the general practice to defer even primary vaccination until the children enter school about the age of five and to perform the operation in one place only. The "unprotected" pre-five child population ought, therefore, to have been decimated by smallpox. As a matter of fact they have suffered far less from the disease than the highly "protected" children of British India.

Moreover, if experimental evidence is to be relied upon, there is ample evidence that vaccination can be successfully repeated on the same individual at least every two or three months. Modern experience and modern theory alike join to re-echo Pearson's bomb-like query—"Where then is the good of it?"

Why is smallpox still so prevalent in British India and so rare now in England and Wales? Only one answer can be given to this query by those who are willing to look at the matter with open minds. It is because in England reliance has

been placed, not upon vaccination but upon sanitary and social reforms, isolation, etc., while in India these rational measures have for the most part been neglected while much money and human effort have been worse than wasted in the performance of millions of vaccinations.

Consider the following figures :—

Average annual ratio of smallpox deaths per million of population :—

Period	*British India*	*England and Wales*
1898-1907	374	14.3
1908-1917	363	0.37
1918-1927	337	0.48
1928-1937	281	0.35

These figures bring to light the staggering fact that in England, during the last thirty years, smallpox has almost ceased to exist as a killing disease, and this notwithstanding that during the same period more than half of the children born have been withheld from vaccination by their parents under the 1907 " conscience clause," and practically no revaccinations have been carried out amongst the general population. In India, on the other hand, although vaccinations and revaccinations are increasing in number from year to year, smallpox shows little tendency to decline. Such decline as is indicated by the figures is probably due to the improvements in general health conditions (very inadequate as yet) which are beginning to make their influence felt. This influence is well reflected in the decline in the number of deaths in British India per 1000 of population, as shewn by the following figures :—

10 years	1898-1907	- 33.62
,,	1921-1930	- 26.00
5 years	1931-1935	- 23.50

Pro-vaccinists may say it is not fair to compare the smallpox records of impoverished India with its low sanitation level with comparatively well-off England. The answer is that it is perfectly fair so long as they claim " that adequate vaccination is the one sheet-anchor against smallpox "—as to both incidence and fatality. The experience of England and other countries with proper sanitation definitely proves that this claim has no basis in fact or commonsense.

It is, however, gratifying that Indian medical officials (trained for the most part in the immunizing shibboleths of British medical schools) are showing welcome signs of a more enlightened outlook. The annual report of the Public Health Commissioner for the year 1936 contains some notable comments of this character in Section II. The writer says *inter alia* that it is permissible to infer that immunisation, however efficiently carried out, cannot bestow complete protection on any given community. The sheet-anchor of human safety, therefore, appears to be the development of those essential conditions for a healthy life which improvement of the environment implied. . . .

From the point of view of the community it is necessary to concentrate on introducing those permanent changes

which will make it possible for the people to lead healthy lives. Whilst vaccines and sera, drugs and other treatments, all have their place in the fight against disease, they are no substitutes for sanitary dwellings, fresh air, pure water and abundant and wholesome food. These are the foundations on which alone the superstructure of individual and communal health can be built.

These are the most encouraging and hopeful words that we have ever met with in an Indian health report. We congratulate the Commissioner on their appearance, and yet we would fain remind him that English sanitary reformers arrived at precisely the same conclusion more than sixty years ago!

Of course we recognize that Indian health officials have still a long way to go in the practical application of these sanitary ideals. But we venture to hope that the complete demonstration of the futility of vaccination supplied by British experience since the passing of the 1907 "conscience clause" may speed up their ultimate conversion to the view here advanced, that vaccination is neither sound in fact nor intelligent in theory, but is, in short, a useless, dangerous and grotesque superstition.

JOSEPH PEAT SWAN

WARS ARE AVOIDABLE

"Are Wars Inevitable?" demands Mr. John R. Swanton of the Smithsonian Institution in No. 12 of its War Background Studies. And he answers, No. He traces war to its roots in human nature, the moral defects of envy, hatred, combativeness, acquisitiveness. The motives behind all wars, he declares, are identical in kind with those contests exhibited, or latent, between man and man. War, in short, is an expression of antisocial tendencies.

Aside from formal areas of law, or nations, there are at present areas of good feeling from which war is virtually outlawed. War between the U. S. A. and Canada or between the Scandinavian states, for example, is, as Mr. Swanton points out, practically unthinkable. This encourages the hope that the continued spread of such areas may lead to a complete reign of law, with armies and navies assuming merely police functions.

Collective pugnacity, Mr. Swanton claims to have proved, is an acquired, not an inherent trait.

> The *masses* of mankind today are induced to fight from a feeling of insecurity. Fear and not hatred is the underlying, if not the dominant motive.

Allay this fear by determined agreement among the nations to settle all disputes by peaceful means and to co-operate against nations which persist in resorting to violence and

> the master nerve of war would be severed.... There is no mystery about the force required to terminate warfare. All that is needed is the will to do so.

LIBERALISING RELIGION

A NECESSITY IN PRESENT-DAY INDIA

[**Rajasevasakta Shri A. R. Wadia** presents here sound reflections on an important subject. Whether or not caste originated as an economic division of society is a moot point, but there is no question of the injustices of the system as it obtains today. If the caste institution once recognised existing differences in natural qualities, the castes no longer fit the qualities. And a functional division of society must find an honourable place for all. But the religious problem of Hinduism does not differ from that of other creeds in kind, however much it may seem to in degree. Every religion without exception is faced with the problem of gaining breadth without sacrificing depth, and of squaring practice with profession.—ED.]

Some years ago a university student was writing a thesis on Religion and, after surveying its growth from animism to polytheism and on to monotheism, came to the conclusion that the history of religion was a history of eliminations and ventured to predict with all the boldness of youth that it was only a matter of time until even the God of monotheism would be eliminated under the pressure of growing scientific knowledge, and then religion would automatically disappear from our world. There may be scientists and there may be some young men who would cordially support this conclusion. But the whole history of mankind rather goes to show that men have refused to live by bread only, and that there has been some divine urge in them which has goaded them on from animism to polytheism and from polytheism to monotheism, and here the greatest and noblest souls have rested in the peace of God with an unshaken faith that

> God's in his heaven—
> All's right with the world!

True, this faith is not something which admits of ocular proof but it does not follow that it is merely believing what cannot be proved. There is a faith which transcends reason but is not therefore irrational, for it but marks the completion of our finite reason. No scientist can truthfully claim that he has solved all the problems of life and the great miracle of life itself has remained a profound mystery. That is why the scientists themselves have become more modest in their claims than their predecessors of the nineteenth century. They have come to recognise the limitations of science and have themselves passed on to philosophy, as we can clearly see in William James, Eddington and Whitehead, Jeans and Max Planck and a host of others. And philosophers in their turn have arrived at the concept of God as their ultimate.

Even philosophers like Plato and Sankara have had to give a place to religion within the framework of their philosophy, while a thinker like Comte, after dethroning God, found such a void in the human heart that he made room for Humanity as God and became the founder of Humanism as a religion. All such attempts bear witness to the divine urge which goads men on to religion. In the last resort Faith itself remains as much a fact as any lump of matter, while its spiritual significance far transcends the sway of matter.

The history of science and the history of religion are fascinating studies. Both show a singleness of purpose and both show how the human spirit has to wade through a regular sea of errors before Truth emerges in all its purity and glory. Religion in the past suffered from countless defects: ignorance of elementary physical and biological facts necessarily led to crude beliefs and superstitions, cruel practices and blood-thirsty rituals. If the purified faiths of the great monotheisms have purged religion of much of its ancient primitive grossness, it cannot be said that they have essentially purified men's hearts. For the history of Judaism, of Christianity and of Islam is red with the blood of martyrs. Fanatical persecutions of men of alien faiths justify the cynicism of Swift that "We have enough religion to make us hate one another, but not enough to make us love one another." But Christianity has transcended this bloody phase, and Islam under Attaturk of modern Turkey has set an example to all Islamic countries, demonstrating that Islam as the religion of peace and mercy can have no truck with forcible conversions at the point of the sword.

Europe and America have seen the futility of militancy in religion and have come to accept the policy of live and let live as the easiest solution of religious differences, provided of course that religious beliefs do not encroach in the name of religion on the civil liberties of others.

The religious history of India has been markedly different from that of Europe. Hinduism as the dominant religion in India has been so conservative and caste-bound that it has not sought to "save" souls by trying to convert people whether through persuasion or force. It has been wonderfully tolerant of alien faiths and has not hesitated to make friends with other faiths. But oddly enough, while so tolerant of beliefs, it has been surprisingly intolerant of any reform within itself and especially of any attempts at tampering with the solid structure of caste.

The history of Hinduism is a history of remarkable deterioration from the joyousness of the Vedas and the catholicity of the Upanishads to the rigour of rituals and the cramping influence of caste. In short, the Hinduism of today is the Hinduism of the Dharma Sastras. It is not unusual to come across apologetic

Hindu savants arguing that the natural growth of Hinduism has been hindered by the waves of foreign conquest, and that the British legal system has made Hinduism more inelastic than it was ever meant to be. Perhaps so. But the fact remains that of all the great religions Hinduism has remained the most conservative. Not that its history is bereft of great ardent souls consumed with a great reforming zeal. At the head of them all stands Buddha, the impress of whose teaching is writ large on Hinduism, but Buddhism itself got corroded by caste and was ultimately conquered by the dialectical genius of Sankara and the caste organisation of the Brahmins. Sankara himself was not lacking in reforming zeal, but his dialectic is esoteric, and the main structure of the Hindu social organisation has remained unaffected by him through the centuries. Ramanuja was a bolder reformer but he had to face the intolerance of his contemporaries, and his followers are content to be as orthodox as other Hindus. The whole Bhakti movement was a revolt against the ritualism and "caste-ness" of orthodox Hinduism; it created a wave of religious awakening, but the deadening hand of time has seen the birth of new sects settling down to a placid existence as castes.

Islam in its conquering history succeeded in mass conversions and thus produced a religious homogeneity in most countries conquered by it. But India with her teeming millions of Hindus was a hard nut to crack and the Muslims of India have had to be content to be a minority, though a very numerous and, politically and culturally, a very influential minority. It did not fail to impart to Hinduism some of its monotheistic zest, but on the other hand Islam in India has also been Hinduised to a considerable extent. The pure democracy of Islam has had to compromise with the aristocratic organisation of the Hindus and the Indian Muslim is not so free from caste feeling as his brother in predominantly Muslim contries. And the pure monotheism of Islam has not been able to withstand the influence of idol worship, and hence the tombs of pirs are far more common in India than in other Muslim lands. But with all this mutual give and take, Hinduism and Islam stand today in India as two confronting forces more conscious of their differences than of their similarities, and prone more to emphasise the former than the latter.

Even assuming that British Law has tended to fossilise the Hindu and Muslim social organisations in India today, it cannot be honestly denied that indirectly at least, if not directly, the British régime has set afloat liberalising forces in religion as well as in politics. If Raja Ram Mohan Roy was the first Indian to be saturated in Westernism, and can be looked upon as the first to seek to refashion Hinduism on a more or less Christian model, we have to look

upon Swami Vivekanand as the first to organise the forces of Neo-Hinduism on Western lines: a brilliant attempt to harmonise the spirituality of the East with the organising genius of the West. But even the message of Ramakrishna Paramahamsa might have proved just another chapter in the history of Hindu sects, but for the fact that politics under the leadership of Mahatma Gandhi has supplied a new motive for a fresh religious outlook. Only now since the age of Buddha do we come across the phenomenon of the untouchables looking up defiantly and asserting their right to human and humane treatment at the hands of their social superiors. This constitutes perhaps the most arresting feature in the religious life of India today. This utterly new phenomenon of a politico-religious awakening has brought to the forefront very forcibly the question of liberalising Hinduism, and to some extent also Islam.

Islam in itself is a liberal religion, and but for the rigidity of purdah could have played a much more real part in the religious development of India. The Muslim leaders in India today are not religious fanatics, though they may find it expedient to play upon the religious feelings of the Muslim masses to compass certain political ends. But the real need of India today is a liberalised Hinduism.

The Hindus today are faced with a terrible dilemma with reference to the untouchables, and they are easily divisible into political and orthodox Hindus. The former cannot be blind to the immense political significance of sixty million Harijans in a democratic constitution, and it is only in the name of democracy that they can put up a political fight against Britain. Many of these political Hindus are indifferent to religion and it makes no difference to them whether the Harijans are or are not treated as Hindus; others are profoundly religious like Gandhiji himself, who see in the present plight of the Harijans nothing but a travesty of religion and an open blotch on the fair name of Hinduism. On the other hand the orthodox Hindus do honestly believe that the Harijans have no place in the structure of Hindu India, and any concessions extended to them in the matter of educational institutions or temples is an open violation of the very fundamentals of their hoary religion. If it came to a hard choice between attaining the political freedom of India and maintaining the structure of orthodox Hinduism intact, they would rather sacrifice the former. From their stand-point it would be far better if the Harijans became converts to Islam or Buddhism or Christianity. But such conversion is resented by the political Hindus and the net result is: the poor Harijans hardly know where they stand. If the Hindus are to justify their claim to tolerance, they must either help the Harijans to achieve their humanity as Christians and Muslims and Buddhists, or so revise their

notions of Hinduism that untouchability becomes only a memory of an unhappy past.

The one most prominent means of liberalising Hinduism is to have a complete revaluation of caste, if it is not possible to annihilate it. The history of it goes to show that it was originally only an economic division of society, which later took up a racial aspect as between the fair Aryas and the dark Dasyus, but even then a racial miscegenation was taking place which promised to develop a new nation. But then came in the fossilising age of the Dharma Sastras and caste came to be looked upon as a religious institution and then there set in a decay of life, from which India is just beginning to rise.

What India needs today is a Kabir burning with the religious passion that made him God-intoxicated with Allah and Rama rolled into one. He could rise above the petty prejudices of orthodoxy with a divine sense of humour as when he offered Ganges water to a thirsty Brahmin and when it was of course refused, he said devastatingly: "If Ganges water given by me cannot even purify your body, how can it be expected to purify you of your sins ?" Hinduism has turned its back on his sage advice.

सबहि भुमि बनारसी, सब निर गंगा तोय;
ज्ञानी आत्म राम हय, जो निर्मल घट होय.

To one who is pure in mind every place is Benares and all water is Ganges water.

The tragedy of religion everywhere has been that every great prophet has preached direct communion with God and a high ethic which finds its home in the purity of our heart. But he has been succeeded by petty souls who in his name have developed a cult of dogmas, and purity of heart has disappeared in an orgy of ceremonies and pilgrimages.

There is a good deal to be said for the Western view that politics and religion must be kept apart, and the orthodox Hindu seeks shelter under that slogan. But if religion has any value in life, it cannot be treated as a water-tight compartment to be cleaned up on a Sunday or an Ekadashi. Only when religions are content to rise to the height of Religion, which has the courage to look upon every human being as worthy of our regard, *i.e.*, only when Religion has so permeated our life that mere labels do not count, only when religions are seen to be but different manifestations of the spirit of God, then only can politics come in and say: I have nothing to do with religious labels. It can hardly be contended that India has attained that stage and hence her misfortunes both political and religious. Hinduism has been tolerant, if tolerance merely means unwillingness to convert others under any circumstances, or even willingness to respect the faiths of others. But India needs today a higher tolerance: of freedom of thought and worship, and most of all a will to live like friends who

can think and live together, not merely in little cubicles called castes and sub-castes, each living its own life, rigidly demarcated from the wide beautiful pulsating life of humanity around.

Hinduism today is like a huge giant lost in inertia. It needs but the breadth of freedom to break away from its own past, and once it can really live, and not merely talk about, Vedanta, or can make the Bhakti of its soul a universal possession, political freedom will emerge automatically, and India can still make herself the teacher of the world.

A. R. WADIA

FREE-WILL

Writing on "Chance, Free Will and the Social Sciences," in *Philosophy* for November 1943, Dr. Henry A. Mess doubts whether sociologists will ever discover "scientific laws" in the sense of "such uniformities as are discoverable in the fields of chemistry or physics or even biology." Man's power, within "a real though limited sphere," of "making fresh beginnings," *i. e.*, of free-will, has perhaps, he suggests, to be taken into account along with the immense complexity of physical and social phenomena. It has, indeed. The shape of the future is not entirely undetermined, however. Unless coming events be conceded to cast their shadows before, unless the future is to some extent predetermined, of what use is the study of history? The only justification for poring over the records of the past is to assimilate their lessons as a guide to present conduct, that we may avoid proven pitfalls, repeat the successes and undo the errors of the past. Historians would hardly generalise as they do unless they believed that "historical knowledge does enable men and women to peer a little further than their fellows into the darkness of the future."

It is quite true, however, Dr. Mess agrees with Lord Tweedsmuir, that great men "cannot be explained in terms of any contemporary movement." He puts his finger here on the crux of his problem. According to Eastern philosophy, neither great men nor small men are the product of their age alone. So long as the problem is seen in terms of a single life for every individual the sociologist is working in the dark. Leaving free-will out of the question, the predetermining factors self-generated in the past are masked from view. Writes H. P. Blavatsky:—

> No one could say that a bar of metal dropped into the sea...consisted only of that cross-section thereof which at any given moment coincided with the mathematical plane that separates, and, at the same time, joins, the atmosphere and the ocean. Even so of persons and things, which, dropping out of the to-be into the has-been, out of the future into the past—present momentarily to our sense a cross-section, as it were, of their total selves.

INDIA, THE HOME OF HUMAN CULTURE

[India's immemorial claim to be the home of human culture rests, as **Dewan Bahadur K. S. Ramaswami Sastri** points out here, on the fact that, despite contact with the West, India "has not allowed the spiritual values of life to be overborne by the material values." Culture is necessarily opposed to all that is unhuman, to war, for example, which the West would soon banish but for its lack of readiness or perhaps even willingness to do it. That is exactly where India with her spiritual tradition scores, holds a lesson for the rest of the world and justly claims to be what she has all along been, the home of human culture.—ED.]

The Greeks had a great culture but they did not have a single and striking word for it. Similarly the Hindus. The word *Nāgarīkām* is only an invented approximation. The new Tamil word *Panpādu* is another. Perhaps the Sanskrit word *Sanghadharma* is the nearest and most natural approximation. "Culture" comes from the Roman word "Cultus." The latter has affiliations with cult as well as cultivation. Thus culture implies a blend of external and internal excellences.

It is wrong to say that culture is a thing of modern brand or is the result of capitalism. It is true that when the modern labour-saving devices came into being, a new enrichment of culture was possible because of the possible increase of leisure. But the West did not get such leisure or use it wisely and well, because of its mania for overproduction. Thus modern capitalism did not increase the sum of human culture despite increased industrialisation. On the other hand, mass production and the passion for profit sacrificed quality to quantity and excellence to dividends. It may be that under socialistic production for use, as opposed to capitalistic production for profit, the same defects will not occur. But there is no certainty of that.

The love of beauty must be widespread; the workman must take delight in producing a good and lovely thing and the buyer must have a keen desire to own such a production before culture can live and grow. But if the workman is to take such delight in producing a good and lovely thing, he must have a sufficiency of the necessaries and amenities of life. There are things in which speed of production and beauty of product can go together but there are others in which speed will kill quality. This is especially the case not only in regard to the fine arts but also in regard to the decorative arts.

Probably the best results can be had neither under a Nazi or Fascist Socialist dictatorship nor under a Communistic proletarian dictatorship nor under Capitalist Democracy, but only under evolutionary democratic Socialism in which there is no

abolition of private property but the conception of ownership as a means of public happiness; which leavens the concept of ownership, in which the key industries and heavy industries and basic industries are nationalised; in which the other industries are run by private capital, agreeing to profit-sharing with Labour in addition to a decent living wage for the worker and a reasonable interest for the capitalist; in which there is a proper balance of agriculture and industry, and of factory and cottage industries; and in which the profit motive is controlled in the public interest and in the interest of the beauty of the work produced.

This seems to me to be the essence of Gandhism which is the typically Indian view of life. Fascism and Communism breathe tyranny of one sort or another and no great art can thrive in an atmosphere of tyranny. Democratic freedom is essential for the freedom of art but capitalism will take away what democratic freedom can give. The worker must live in a care-free as well as heart-free atmosphere if he is to be happy and produce good and lovely things. Under compulsion you may have *Kultur* but not Culture. Under a combination of capitalism and national democracy you may have culture but it will be an uncertain and declining culture because bereft of a feeling of security and happiness. Every worker can and must be an artist. The segregation of artists from workers is one of the achievements of and a detriment to capitalism. Dr. Ananda Coomaraswamy says well: "The artist is not a special kind of man, but every man is a special kind of artist."

It seems to me that India has the best chance of being a true home of culture today. She has had a great creative civilisation in the past. She has not allowed the spiritual values of life to be overborne by the material values. She has always been a lover of democratic freedom. She is now pulsating with keen national feeling as well. She is in love neither with National Socialism nor with Proletariat Communism nor with Capitalism. She is feeling her way towards evolutionary democratic State Socialism of the type described above. Once she achieves her full freedom and passes from the age of deficit to the age of surplus, she will be in the van of the world's culture and can achieve and spread all over the world the finer values of a creative civilisation, inclusive of the supreme spiritual values of art and religion, so that all men and all women can live beautiful lives in a beautiful world.

K. S. Ramaswami Sastri

NEW BOOKS AND OLD

GANDHIJI'S WAY FOR INDIA AND THE WORLD

[Below we print two reviews of books each of which has a message to offer. As months go by and Gandhiji has to remain silent behind the prison-bars, his philosophy of life speaks to enquiring and honest minds in East and West alike, both fecundating thought and producing healthy and vital discussions.—ED.]

I *

This book by a former Controller of Indian broadcasting is refreshingly frank and personal. After painting an unflattering introspective protrait of himself, the author proceeds to belie the moodiness and truculence, which he has led us to expect of him, with one of the most vigorous and enlightened accounts of the Indian scene ever penned by an ex-British-Official.

His several meetings with Gandhiji, whom he "disliked instantly," make interesting psychological reading. Of his first encounter on the Mahatma's Day of Silence, Mr. Fielden admits: "I felt idiotic and wished I hadn't come." But he was not slow to

> perceive the goodness of the man: a goodness that may be as irritating to politicians as Christ's was to Pilate, but nevertheless good. Yet there are the hippopotami and the blimps, and, after my first meeting, I might well have been one of them.

Happily Mr. Fielden avoided these latter not unfamiliar metamorphoses of British officials in India. Indeed, he remained so far himself as to be able to ask the Mahatma: "Do you still think I am wrong to stay?" to which Gandhiji replied provocatively: "I leave it to you to decide whether you are satisfied with a job which you hold only by virtue of the guns behind you."

It speaks highly for the author's intellectual integrity that he did not pass this off with one of those gay inconsequential laughs which have saved so many empire-builders the torment of thought. In 1940 he answered the Mahatma's challenge with action, not words. He resigned his official post.

We are not surprised to discover that Mr. Fielden gives the main theme of his book—India's claim to *Swaraj*—a moral approach. His ideas are far removed from the ruts of circumspection into which most English writers on political India have sunk since the Cripps Mission. He has the courage to assume that moral values are the only sure guide to right political action, even in war time. Accordingly he examines India's case for freedom in the light of principles rather than of expedience. His findings may very likely annoy those who have long taken it for granted that "there is no cause for alarm," and that Indian problems can safely be put into "cold storage" for the duration. Mr. Fielden concludes:—

> An India guided by a national government, could take the path of peaceful and satisfying evolution: but an India from which the influence of Gandhi and the Congress leaders has been removed by British repression is

* *Beggar My Neighbour.* By LIONEL FIELDEN. (Martin Secker and Warburg, Ltd., London. 3*s.* 6*d.*)

more likely...to veer into violence, bloodshed and disintegration.

So much for his short-term view, which has already been tragically justified in part. Over a long period he offers more hope, because he considers Indians are spiritually stronger than the British.

That is why India in the present paroxysm of acquisitive society, is not only an incalculable factor, but potentially, at any rate, a tougher one than Europe....The outlook of India, which the Western business man has so contemptuously dismissed as inefficient, may yet prove more enduring than that of grasping war-torn Europe; it may come nearer to the heart of mankind than the screams of Hitler and the grunts of Churchill. The only method of avoiding war is the method of Gandhi: let the planners and the politicians prate as they will, there is no alternative, none....Certainly under British or Anglo-American control India must tread the path of industrialisation, and become, as with her resources she can no doubt become, a mighty and greedy exponent of materialism, paying back in due time and in good measure all the insults she has received.... But I should like to believe in a different destiny for India, a tapestry woven freely by Indian hands from the lovely varied thread of Indian differences and Indian history and Indian thought. I should like to think it possible that India could freely build her own way of life, rejecting the follies which have so manifestly brought Europe to disaster. I should like to see India, not pruned and rootless in the barren soil of materialism, but firmly rooted in her own ancient traditions, bringing from the past a measure of serenity and dignity to grace a graceless present...an Indian culture which might give to the West a wisdom other than the wisdom of expediency and wealth. But to such a road the only gateway is a freedom which does not bargain, a freedom freed from all taint of domination, a freedom unconditional.

These few extracted passages, typical of Mr. Fielden's constructively imaginative view-point, will recommend his book to the potential reader more eloquently than any further words from its reviewer.

DENNIS GRAY STOLL

II*

The Gandhian gospel cannot be confined to a popular or fashionable phrase. It is too vital for that. At a time when plans for the reordering of the world are being everywhere discussed it is well to have such an able, though brief, presentation of the Gandhian political creed in relation not merely to India but to the whole world.

The history of political evolution the world over has not yet crossed the ideological frontiers of the nation-state, with varying emphasis, now on power, now on race, now on economics. Non-essentials have so far been perilously stressed, with the result that while not all States are tyrannical, reckless of individual welfare, most are indifferent to co-operation amongst the nations. At best, the modern State represents an efficient machinery that knows nothing except efficiency.

The present chaos has convinced thinking minds that world politics is no game of chess; that fundamentals must be bravely faced. Such a thoughtful mind is the Mahatma's whose lifetime's experiments with truth have demonstrated the pertinence of ethical purpose, to disregard which either in individual life or collective politics is a direct invitation to disaster. If national rivalries and racial hatred and distrust are to be dissipated, we must make a bold bid for an order that takes an

* *Gandhi Era in World Politics*. By Y. G. KRISHNAMURTI, with a Foreword by Sir S. Radhakrishnan. (The Popular Book Depot, Lamington Road, Bombay. Rs. 3/12)

integrated view of man and the world, an order the strength of which consists in the unexceptionable character of its moral foundations. A plan which ignores the spiritual potentialities of man leaves vital considerations out of account and therefore must fail to supply the final solution, which is to be found only at the stage, as Sir S. Radhakrishnan points out in his Foreword, "where law and love are one." Gandhism aims exactly at that. The gospel of brotherliness and humanity does not need to be complemented but it must be said that any other solution for our present moral crisis can at best prove only a halting-place, fraught still with immense danger.

V. M. INAMDAR

FAITH IN THE DESTINY OF MAN *

These two volumes are rich in beauty and suggestiveness. They bespeak the mind and spirit of one who has drunk deep at the wells of beauty and learning in both East and West. Though the works are by no means of uniform quality—indeed what poet's are?—they reveal a true poetic spirit, and sometimes ascend to heights of great beauty and power. What will strike the English-speaking reader is the amazing mastery of the English language that the writer has attained. It makes one think of Joseph Conrad, the Polish-born wanderer, who became one of the greatest of "English" novelists.

Whether drama or simple poetry attains the higher place in this collection may be uncertain, but what is clear is that it is the poetry of the dramas which lifts them above the ordinary, though the author's mastery of the Elizabethan types of drama and masque is outstanding. The whole, therefore, is primarily to be estimated as poetry, both simple and dramatic.

Only a handful of the greatest poets that have ever lived have maintained a uniform quality, or a gradually improving quality in their work; so when dealing with a "good" rather than a "great" poet we must be prepared for tide-like risings and fallings, or a gradual declension in powers, as was also true in the case of great poets like Wordsworth and Tennyson. We are not surprised, therefore, to find a definite chronological pattern in the work of the present writer, starting from a charming but fairly low level with "Songs to Myrtilla," rising to perhaps the greatest height attained in "Urvasie" and "Love and Death"; falling somewhat through "Vidula" and "Perseus the Deliverer" to "Nine Poems"; rising again to a considerable height in "Baji Prabhou"; from which "Vikramorvasie" would seem to show something of a falling off; descending sharply to "Songs of the Sea"; rising again through "The Century of Life" to "Six Poems," which is the last peak; and in the final stage revealing a continual loss of power and originality, ending with the commonplace "Mother India." Such a graph cannot

* *Collected Poems and Plays.* By SRI AUROBINDO. 2 vols. (Sri Aurobindo Asram, Pondicherry. Rs. 15/-)

help but be somewhat crude, but on the whole it would seem fairly to represent the main course of Sri Aurobindo's poetic life.

As one would expect with an author whose fame rests on a number of philosophical and spiritual writings, the fundamental theme throughout these two volumes is man's realization of his spiritual destiny. The last lines of "Perseus the Deliverer" sum it up in these words:—

Yet shall Truth grow and harmony increase:
The day shall come when men feel close and one.
Meanwhile one forward step is something gained,
Since little by little earth must open to heaven
Till her dim soul awakes into the Light.

This idealistic philosophy runs through the entire work; a philosophy which, in spite of its apparent logic, is castigated by Spengler as "the ostrich-philosophy of idealism." Yet whatever one may think of Idealism one must confess that it is richly caparisoned and eloquently expounded in Sri Aurobindo's poetry.

Space forbids a detailed study of each drama and group of poems, though one is much tempted to furnish it; for each stage in this poetic journey is lit up with a number of interesting sights, none of which, one feels, would have escaped the delicate sensibility and exposition of a Hazlitt, for instance. We must content ourselves with those high-lights already mentioned, while leaving to careful scholars the pleasant task of more detailed analysis.

As already suggested, perhaps the highest level of poetic beauty attained is also the first. Two of the earliest poems, "Urvasie" (1896) and "Love and Death" (1899) are pure romantic idylls with Indian, or rather Hindu, mythological backgrounds, and they reveal the heart and soul of ancient Hindu India with all its glory, spiritual and material,—if indeed one is justified in separating the two, for the spiritual is suffused with the material, and the material is at every stage lighted up by the spiritual. Urvasie herself is a great poetic creation. She possesses the grace, charm and purity of a Shakespearian heroine—as does her counterpart in the poet's translation of Kalidas's "Vikramorvasie"—and the reader loves her as passionately as do her noble King Pururavus's subjects love their idyllic king and queen. The beautiful final scenes in which Pururavus challenges the mysteries of the heavens in order to be reunited with his beloved are reminiscent of the Orphic legend. The blank verse of the poem is masterly and well-suited to its noble theme, which is summarized in the lines:—

O king, O mortal mightier than the Gods!
For Gods change not their strength but are of old
And as of old, and man, though less than these,
May yet proceed to greater, self-evolved.
Man, by experience of passion purged,
His myriad faculty perfecting, widens
His nature as it rises till it grows
With God conterminous....

This is a philosophy that exemplifies the extreme of Vedantist teaching, against which Ramanuja and Kabir revolted. Its opposite extreme is found in Judaism and Islam, while probably modern Theosophy and similar creeds would affirm it.

"Love and Death" likewise has great moments, though there is at times some straining after effect and an erotic extravagance which mars its beauty

and so lowers it somewhat below "Urvasie's" great height of achievement.

"Vidula" is a powerful, though somewhat too prosaic and argumentative, poem revealing the courage and determination of a Kshatriya dowager *rani*. A similar spirit of unflinching courage, this time of the Mahrattas, is the central thought of "Baji Prabhou," which is in the best traditions of patriotic poetry, and which within its more limited scope rises to the height of "Urvasie." The vivid picture of a small band of Mahrattas holding the pass leading to Raigarh, in the burning heat of a Deccan summer, against the flower of Moghul chivalry deserves to find its way into every Indian schoolbook of English poetry. It embodies the finest spirit of Indian self-sacrificing patriotism.

"Nine Poems" includes some very good poetry and interesting philosophical thought, but on the whole the poems are pedestrian and prosaic and sometimes, as in "The Mother of Dreams," there is too much of the Swinburnian use of alliteration, with resultant harm to the beauty of both verse and thought. In general one feels that these poems are too weighted down with philosophical thought. Metaphysics is primarily intellectual, poetry emotional. Poetry cannot therefore carry too great a weight of philosophical disquisition without serious weakening of its poetic power. Sri Aurobindo seems sometimes to have forgotten this, not only in "Nine Poems" but in much of his other poetry as well. Whereas Tagore frequently presents somewhat muddy thought in brilliantly vivid pictures, Aurobindo Ghose is inclined to put forward beautifully clear examples of ratiocination at the cost of strong imagery and poetic power.

"Songs of the Sea" never quite seem to come to life. This may be because they are translations, but in any case their phrasing and imagery are generally commonplace and not up to the level of most of the poems. On the other hand, the poems included in "The Century of Life," though also translations, have a freshness and a vigour about them that are quite delightful. "Love's Folly" might be straight out of Shakespeare; which is not to say that it is lacking in originality. "On Fools and Folly" and "On Wisdom" contain pithy epigrams, though one would not rank them as great poetry. It is true, moreover, that there is sometimes a trite tone in these poems, and the word Titan is over-used and sometimes loosely used, which unfortunately is also done in some of the best of Ghose's work. And much of this group is to be ranked as verse rather than poetry, even though very delightful verse.

In "Six Poems" we find new life and vigour of thought and form. The poet seems to be experimenting with new forms and new ideas. The poetry has sweep, power and precision, that most essential of poetic qualities. There is considerable use of alliteration, but it is an integral part of the poetry and not mere decoration. In "The Bird of Fire" we feel the flaming brilliance of the bird, as well as see it:—

> Gold-white wings athrob in the vastness, the bird of flame went glimmering over a sunfire curve to the haze of the west,
> Skimming, a messenger sail, the sapphire-summer waste of a soundless, wayless burning sea.
> Now in the eve of the waning world the colour and splendour returning drift

through a blue-flicker air back to my breast,
Flame and shimmer staining the rapture-white foam-vest of the waters of Eternity.

In this poem and its companions we see the first experiment with "quantitative metre," which has apparently been the chief poetic interest of Sri Aurobindo since that time, and which he has discussed at length in his admirable essay appended at the end of these two volumes; an essay which deserves wide currency and consideration by all those interested in the future of English poetry, and of poetry in general as well. For in it he seems to have struck at the root of the problem which modern poets have been attempting to solve by recourse to free verse and violent variations of traditional verse forms. Both argument and example are convincing, and one wonders whether poets like Eliot, Auden and Spender have reached similar conclusions. At least they should be made aware of this considerable contribution to English prosody by an Indian poet.

"Transformation and Other Poems" show a considerable falling off from these delightful innovations. They are generally vague and weak and tend to wander too much in the realms of the abstract. Probably the chief difficulty is that they generalize instead of presenting the general through the particular. The last two poems, which are translations, show a tragic decline from Sri Aurobindo's best poetry. They present commonplace sentiments in commonplace form. One wishes they could be buried somewhere in the middle of one of the volumes, where they would not be so painful to the reader who has tasted nectar in earlier pages and is now asked to drink plain water.

"Perseus the Deliverer" and "Vikramorvasie" have been left till the end, as, being dramas of considerable length, though both cast in verse form, they deserve separate treatment. In a sense they cannot be compared, as the first is an original work and the second a translation from Kalidas's famous play. But the translator has rendered the original very freely, one suspects, and has in fact made a new play of it. Only the story and characters and general atmosphere remain the same; otherwise the form and expression are those of a five-act Elizabethan play. It may be because he was working with original material that in "Perseus" the dramatist attains greater heights of both drama and poetry, even though this play belongs to a very early period. "Perseus" is largely in blank verse, like "Vikramorvasie," and except for the first scene of Act V, which loses dramatic force because of its masque-like form, it is a straightforward Elizabethan drama, which in parts rises to a level very near to that of the great Elizabethans. Characters like those of Cassiopea, Perissus and Therops are real achievements. On finishing the play one regrets that there is no living Indian stage for such plays to be produced on, for an Indian audience would prefer plays of this kind to the modern "well made" variety.

"Vikramorvasie" starts with great dramatic power, but before it has played half its length all suspense and dramatic interest are gone and one is left with something in the nature of a dramatic poem instead of a poetic drama. No doubt this is Kalidas's fault rather than the translator's,

though it does very much lessen the value of the work from the dramatic point of view. But what is lost in drama is at least partly compensated for by the beauty of the poetry, which, however, does lose some of its flaming beauty towards the end because so much matter-of-fact narrative is necessitated. Had Kalidas known the dramas of Sophocles and Euripides the dramatic power of this play might have matched its poetic splendour. In any case Sri Aurobindo deserves great thanks for his superb Englishing of it.

On reflection, what is chiefly interesting in these two volumes is the chronological picture it gives one of the history of Indo-English poetry in the last sixty years. To some extent one cannot help feeling sad, because he is conscious that there was more true poetic spirit abroad at the beginning of the period than at its end. But that is a charge that can also be levelled at English poetry in general. However, nostalgia does arise when one looks today for young Tagores, Ghoses and Naidus to take the place of their great forebears; for, like Professor Srinivasa Iyengar,* I feel that English poetry has a part to play in the future of Indian cultural and spiritual life. Sad to say, most of the young Indo-English poets are mouthing platitudes, or talking airy nonsense in ugly language.

Fundamentally it must be because they have no faith, either in themselves or their traditions. How different are they from Sri Aurobindo, whose every poem breathes forth the sweet, though sometimes pain-bearing aroma of faith in the destiny of man, of his ability to overcome all difficulties, and to climb, step by step, to the feet of the gods! Is this an outworn creed for the New India? Are mob-minded socialism and fascism to claim its allegiance instead? Or is it too much to ask a torch-bearer like Aurobindo Ghose to cast the old thought in new forms to suit the world of tomorrow? One feels that the traditional Hindu forms no longer suit the modern mind; a fresh appeal must be made if the present generation is not to make the tragic mistakes that their brothers in the West have made. One wishes that in order to realize in practice such an idea Sri Aurobindo would gather round him a picked group of young people, including poets, prose-writers and public men, whom he would personally instruct in how to rebuild the traditional Indian ideals in a form acceptable to those who have come under the influence of modern thought. However great his poetry or prose writings, he will never be able to influence people,—especially those of India, who are accustomed to personal teaching,—as he wishes to do, except by personal contact. India's great need today is for a truly spiritual university where young men and women can be guided into those realms of thought and activity wherein a New India will become a visible reality instead of a vague possibility, as at present. Probably only Sri Aurobindo could start such a university; for he alone, as is revealed in his poetry, would seem to have that knowledge and understanding of the matter and spirit of both India and the West which must be the foundation of any true teaching for the India of tomorrow.

BANNING RICHARDSON

* In *Indo-Anglian Literature*, published for the P. E. N. All-India Centre by the International Book House, Ltd., Bombay.

VISISTADVAITISM *

This is a detailed and sympathetic study of Sri Ramanuja's system of Viśiṣṭadvaitism. The main thesis is that Brahman, the ultimate reality, is *saguṇa*, not *nirguṇa*. Brahman or Isvara is the ground, the controller, and the sole end for which the world exists. He is *nirguṇa* or without qualities, only in the sense that he is free from every quality that represents imperfection or moral deficiency. The physical world and the individuals in it are real, not illusory. Brahman, however, is the "real of the real" inasmuch as He is the inner soul or the *antaryāmin* of both *cit* and *acit*. The relation is best represented by that of the soul and the body, or *sarira* and *saririn*. It is claimed that this view conforms to *śruti* or tradition, *yukti* or logic and *anūbhava* or intuition. It safeguards the ultimate unity without sacrificing all differences.

Cosmologically, Brahman is both the material and the efficient cause of the world. Nothing can come out of nothing. And so the cause of the world is a real cause. In the causal state or *pralaya*, the intelligent *jivas* and the non-intelligent matter both exist in a subtle or undifferentiated form. In *Sriṣṭi* or manifestation the world with all its differences is actualised. God wills the world or creates it in accordance with the *Karmās* of individuals. He is therefore not responsible for the evil and the apparent injustice which we find. He is free from every imperfection (*amalam*), absolutely just and merciful. The world-process has a purpose,—and that is the making of *muktās* or free souls.

The process of salvation is a graded one. The individual suffers from ignorance and the effects of his past actions. His ailment is *avidya-Karma*. This can be gradually removed. The first stage is *jñāna-yoga* or Knowledge where the individual knows himself as a pure soul or ātman that depends for its very being on God. The next stage is *karma-yoga* where the individual seeks to be free from the effects of *Karma* by disinterested duty or *niṣ-kāma-karma*. This leads on to *bhakti-yoga* where the individual meditates on the transcendent qualities of God and seeks to live always in His presence. But even *bhakti* is a difficult thing. And so the individual ultimately has recourse to *prapatti* or absolute self-surrender to Isvara. Here the soul realises his incapacity to reach God by his own effort and throws himself on the redemptive mercy of Isvara and his *Kṛpā*.

This view of the soul's quest after the real has given rise to a form of religion called *Sri-Vaiṣnaivism*. Sri stands for Lakshmi or the principle of mercy, and Vishnu stands for justice. Thus both love and justice are embodied in the Godhead. Sri mediates for the *jivās*, and through her intervention the individual is freed from the rigour of the law and gets redeeming mercy. The opposition of *Karma* and *Kṛpā*, or law and love, has given rise to two different schools of *Sri-Vaiṣnaivism*—the *Vadakalais* emphasising the fitness of the individual through works to deserve God's mercy, and the *Tenkalais* emphasising the mercy of God as

* *The Philosophy of Visiṣṭadvaita*. By P. N. Srinivasachari. (Adyar Library, Adyar, Madras. Rs. 10/-)

given spontaneously and without man's deserving it.

The author has done a great service to Indian philosophy by giving us this work on a very important system of Vedantic thought. He has shown great scholarship and very wide acquaintance with other systems, both Indian and European. But it must be admitted in the end that the book under review is the work of a partisan. The author seeks to justify Viśiṣṭadvaitism both as a philosophy and as a religion. While we appreciate his fervour and his insight into this particular system, we cannot agree with all that he says in justification of it or with his criticism of other systems such as Advaitism. In the latter case he shows, perhaps quite naturally, lack of understanding. It is a human failing to be whole-hearted and one-sided.

Another defect of the work which we cannot help noticing is its prolixity. There is no evidence of any effort at concise expression of the leading ideas. Some of the chapters therefore make very tedious reading. And there is no such thing as the development of an argument. What argument there is will persuade only those who are already persuaded.

The crux of the whole Vedantic problem is the relation of *jiva* and *Brahman*, or the interpretation of the *mahāvākya* "Thou art That." The Advaitic interpretation is simple and direct. The vākya means identity. The *Viśiṣṭadvaitic* view is that the self is the inseparable attribute (*apṛathak-siddhaviśeṣaṇa*) of Isvara, and that while the self is different in denotation, it has the same connotation; for the term signifying the attribute indirectly signifies the substance of which it is the attribute.

In this restricted sense alone *jiva* and *Brahman* are one. The notion of *jiva* as an attribute of Brahman and also as a substantive in eternal relationship with Brahman also offers difficulties, into which we cannot enter here. The claim of the author therefore that Viśiṣṭadvaitism is the most satisfactory system from both a philosophical and a religious point of view is not substantiated. All that we can say is that it provides a good working hypothesis for those who are religious minded and who regard work and worship as an easier and a more congenial way of attaining the goal than knowledge of reality.

G. R. MALKANI

PAKISTAN*

Pakistan is today perhaps the most controversial issue in Indian politics. Everyone is talking about it and taking sides, for or against. And yet actually very few are able to say what exactly Pakistan means in concrete terms of political readjustment. Mr. Jinnah and his followers use it merely as a slogan to stir the emotions of the Indian Muslims by holding forth the promise of a "truly Islamic" State. The Communists interpret (or mis-

**The Pakistan Issue.* Edited by NAWAB NAZIR YAR JANG BAHADUR. (Sh. Muhammad Ashraf, Kashmiri Bazar, Lahore. Rs. 3/12)

A Trip to Pakistan. By YUSUF MEHERALLY. (Padma Publications, Ltd., Sir Phirozeshah Mehta Road, Bombay. Rs. 5/8)

interpret!) it as the Indian edition of the Soviet constitution, guaranteeing cultural autonomy to the various ethnic, linguistic and cultural groups. But, broadly speaking, the Pakistan demand is crystallizing into a union of the Muslim majority provinces of Sind, Punjab, Baluchistan and the North-west Frontier Province. What will be the social and economic structure of this new State does not seem to have been defined by any one and sabre-rattling phrases like "Divide and quit" confuse the all-important question whether Pakistan is envisaged as a State within or outside the framework of the British Empire.

The Pakistan Issue throws revealing light on the subject, for it brings together the important and protracted correspondence of Doctor Sayyid Abdul Latif (of Hyderabad, Deccan) with Mahatma Gandhi and the other Congress leaders on the one hand and Mr. M. A. Jinnah on the other. Dr. Abdul Latif is sometimes credited with being the original "father and founder" of the Pakistan idea and it is, therefore, significant to observe his gradual alienation from the official position of the Muslim League. The worthy Doctor is one of those sincere (but, in the opinion of this reviewer, misguided) idealists who are obsessed with the idea of maintaining and consolidating a distinctive "Muslim Culture" in India.

According to the editor of the volume under review :—

> He (Dr. Latif) knew that a homogeneous nation for India was not possible so long as the Muslims and the Hindus insisted on following cultures of their own, fundamentally different one from the other. And yet he felt confident that the two communities might form a nation of the type of Canada where two different races lived in separate zones of their own while working together for a common country. He, therefore, suggested for the consideration of both the Hindus and the Muslims the establishment of a federation of cultural homogeneous states or zones to be evolved wherever necessary even by means of an exchange of population spread conveniently over a number of years.

It is this plan that today has assumed the frightening proportions of the Pakistan bogey and it is evident that Dr. Latif does not like the shape of the monster he unwittingly helped to create. He has serious differences with the policy pursued by the Muslim League under Mr. Jinnah's leadership. In a statement (included in the volume under review) he frankly told Mr. Jinnah that "his present politics will decidedly lead to civil war." His main differences with the League policy arise out of Mr. Jinnah's insistence that in any scheme of future India no powers whatever will be vested in the Centre. In a Foreword to *The Pakistan Issue* he clearly formulates his position :—

> On what basis then is Mr. Jinnah so insistently telling the world that there should be no centre of any kind whatsoever, now or never, for India? If so, who is to administer the (Central) subjects mentioned in the Lahore Resolution till Pakistan is in a position to take them over? Does he want them to be vested in London?...Will not then Pakistan be no better than a Dependency or a helpless Protectorate? Is that the fate for which we are to work?

Compared to the fanatic champions one hears on the League platform, Dr. Abdul Latif strikes one as a reasonable man who has been trying sincerely to bring about Congress-League Unity. He knows that geographical, economic and defence considerations militate against the division of India into

water-tight compartments. One wishes there were more such cool-headed persons in the League. But it is a pity that though he does not want the country to be politically divided he wants the cultural development of Muslims and Hindus in India to be permanently on distinct and mutually exclusive lines, instead of moving towards a synthesis in which the best elements of both cultures would be present. Indeed, it is significant that one of the reasons for his opposition to the vivisection of India is based on the fear that the Muslims in Hindu majority provinces would be culturally "orphaned" and cut off from the "main current of Islamic life in India." It is this theory of cultural and religious exclusiveness that, sooner or later, develops into extremist demands like Pakistan.

The correspondence included in this volume belongs to the history of contemporary India and will provide a conclusive proof to the generations of Indians to come, that at a time of major national crisis, when the Congress and Congress leaders went to the uttermost length in meeting the demands made on behalf of the Muslims, it was the stubborn intransigence of Mr. Jinnah and his League that stood in the way of national unity.

Mr. Meherally's book is an entertaining chapter of autobiography but sheds no light whatsoever on the Pakistan question. The title, catching as it is, is an unfortunate misnomer. Written in a satirical style, "A Trip to Pakistan" records Mr. Meherally's six months in the Punjab, most of which he spent in jail. An interesting assortment of political personalities—Ministers, party bosses, demagogues, patriots and revolutionaries—flit across the pages and lend piquant interest to the narrative.

K. A. ABBAS

The Autobiography of a Chinese Girl. By HSIEH PING-YING. (George Allen and Unwin, Ltd., London. 12*s.* 6*d.*)

This book is said to have moved half a million Chinese readers to tears and smiles. Possibly they read their own hopes and struggles into the little narrative of a girl who rebels against the old stratified culture, as typified in her family,—but would she have been a rebel in any family? With other schoolgirls she joins the Communists as a woman soldier, suffers other vicissitudes, and the book leaves her at Shanghai facing an unknown future, several years before the Japanese onslaught on China.

Now it may be right to fight one's parents for a principle, but not to pillory them in public. It is all very well to reject superstition and the tyranny of dead-letter convention, but it is foolish to throw overboard everything from past tradition, merely in a spirit of self-determination. There is an occasional reference to fighting for the sake of all the oppressed, but with a little too much youthful self-consciousness of the heroism of the attitude. One can respect the author's perseverance and indifference to hardship, but the autobiography is too purely personal in tone, too full of the self-centredness and inconsistencies of adolescence to make one willing to judge her by it.

The book has a preface by Gordon Bottomley, and an introduction by Tsui Chi on present-day China, and, purely as a narrative, it may interest some. But it will not satisfy those who look for the characteristic Chinese genius—the power to pierce *below* the surface of things, the insight into the needs of human relationships.

W. E. W.

Famine. By MICHAEL ASQUITH; *The Future of India.* (Report on the Constitutional Problem, Part III). By R. COUPLAND. (Humphrey Milford, Oxford University Press, London. 2*s.* and 6*s.* 6*d.*, respectively)

The present distressful condition of India suggests a connection between these two books—the one by a Quaker social worker, the other by an Oxford scholar. While it is true that famine presents immediate human rather than academic problems, most people realise today that human welfare and political constitution cannot be dissociated. There can be no equitable control and distribution of food, nor even proper relief measures when supplies fail, if there is no unity of purpose and effort between the administrators and the people of a country. It is with regret, therefore, that we are obliged to admit that, although Mr. Michael Asquith's study of famine-relief problems is successful within its limits, Professor Coupland's attempt to resolve the constitutional deadlock utterly fails.

Mr. Asquith is at an advantage because he is dealing largely with the past. His book gives an account of the Quaker relief work in Russia from 1921 to 1923. There is, however, much practical and tested advice that could be applied in India today. All who are operating or planning India's relief should read this book.

The author's diagnosis of famine, while not perhaps intended to throw light on the present peculiar food shortage, is illuminating :—

> In India, where famines were a regular and devastating feature of the eighteenth and nineteenth centuries, the causes were, in the first place, the military and civil unrest at the time of the British conquests, and, more recently, the failure of the rains at the time of the monsoon. It appears, however, that the intensity and frequency of the later famines were largely due to the resourceless condition and chronic poverty of the cultivators, which prevented the ordinary people from taking the immediate action necessary to prevent the growth of famine.

We turn to Professor Coupland's *The Future of India* with hopes that are soon disappointed. In this, the third and last volume of his report on the constitutional problem, he has left the firm ground of history on which he established his first two volumes. He has taken off in an academic balloon to the clouds of constitutional speculation. Most Indians will think it a pity that his chapter entitled "Diagnosis" at once throws overboard the very necessary ballast of All-India Congress and the practical "high command" of Gandhiji. The Mahatma at his saintliest is nearer *terra firma* than Oxford's Beit Professor of Colonial History when he abandons, midway through his book, the recording of events and problems for speculation on their outcome and solution.

We value this author's work for scholarly statements of data, rather than for the conclusions reached. An exceptional passage, where both data and conclusions seem to us of equal merit, occurs in his chapter on "The Case for a United India" :—

> Modern warfare is so "totalitarian," so elaborate and so costly, that, unless some effective means can be devised for preventing its frequent recurrence, the free civilisation which goes by the name of democracy is evidently doomed. Too much time and money and wealth will have to be given to preparations for defence, and too little to the solving of social problems, the raising of the standard of living, the extension of social services, especially of education—to those things, in short, without which democracy can never come into its own. Nor will it only be

impossible to realise its ideals. The ideals themselves will wither in the perpetual shadow of war. . . . Militarism, not democracy, is the natural costume of a war-ridden world.

This timely warning is worth careful study by all politicians. But how to reconcile the author's belief in it with his lack of sympathy, so apparent in his two previous volumes, for Gandhiji's substitute for modern warfare—*satyagraha?*

Gifted as Professor Coupland is in arranging complicated material in neat patterns and showing us choice bits of detail through his powerful field-glasses, one wonders whether visibility on certain points has not been obscured by the clouds to which his constitutional balloon soars. In the course of some 200-odd pages, he does not allow us a glimpse of the immediate problems of the Indian millions below, who are starving to death under the present British-made constitution.

If only Professor Coupland could have dropped from his speculative heights a constitution that contained a full measure of home-grown Indian rice! Or better still, the keys of the Aga Khan's bungalow into the hands of those millions who suffer. They know what he apparently has yet to learn, that the secret of India's new constitution is locked up in the great heart of Gandhiji.

DENNIS GRAY STOLL

Don't Be Afraid. By EDWARD SPENCER COWLES, M. D. (Jarrolds Publisher (London), Ltd. 8*s.* 6*d.*)

The relation of fatigue and fear, and their cure, is the theme of this book, based on work done at the Body and Mind Clinic, New York. Dr. Cowles views fatigue of the nerve cells as chiefly responsible for patients' exaggerated irritability to sense impressions, and their domination by fears, obsessions and impulses that normally would cause no more than a passing thought empty of emotion. On the other hand, fear and the other emotions deplete the nervous system far more than vigorous physical action. Thus there is a vicious circle, and both body and mind must be dealt with. Dr. Cowles uses a simple medication to lessen the hypersensitivity of the nervous system and to allow it to regain its normal energy, while at the same time he endeavours to re-educate the mental and emotional outlook.

There can be nothing but agreement with this as a general principle and wonderful results are claimed over a period of years. But one would need to know more before according unqualified approval to the actual methods used. The book gives no details of the sedative (though the prescription is available to any physician), or of the use of "suggestion" in reorientating the mind. The term covers a wide range of activities, some helpful, some most harmful. In 1890 Mme. Blavatsky wrote:—

Half, if not two-thirds of our ailings and diseases are the fruit of our imagination and fears. Destroy the latter and give another bent to the former, and nature will do the rest.

But this is not the same thing as the "affirmations" that too often are miscalled "mental healing" and which only drive symptoms inwards again into dangerous latency. Therefore the reviewer is not in a position to judge

either the treatment or the permanency of the cures. But the book is of interest in that its numerous case-histories seem to corroborate the quotation above, and show incidentally how productive of unnecessary suffering materialistic medical science is in trying out its various theories on unfortunate human guinea-pigs.

Though the position taken by Dr. Cowles on some points seems to have been derived to its detriment from the materialistic view-point, the practical advice he gives on planning activities intelligently in terms of one's own capacities, to save energy and emotions, is good. So also are the conceptions (*a*) that we have the power to mould our lives to our own choice, and (*b*) that there is a "surprise-creating element in life" which breaks down the feeling of imprisonment in circumstances. But, in order to be more than affirmations of an empiric faith, they do need the scientific basis of *Karma*—the law of cause and effect that works on every plane.

Also essential to any science of psychology and psychiatry is the recognition of the "astral light," the invisible registrar of men's thoughts, feelings and deeds, whose lowest layers are like the slag-pit of human experience. Patients suffer from terrifying compulsions, irrational fears, mad obsessions. These are not necessarily *their* thoughts, *their* impulses. The exaggerated sensibility of the nervous system, due to fatigue toxins, obviously makes the patient more vulnerable to the hypnotic impressions in the astral light. Freedom from self-identification with these would undoubtedly forward the permanent cure. Incidentally the fact that an ordinarily normal person can, through nerve depletion, become hypersensitive to these subjective impressions and suggestions is evidence that the hypersensitivity of the spiritualistic medium is also a disease, in which the constitution is impregnated with an excess of the astral light, producing an enormous and abnormal tension—a state that characterizes also the case-histories here described.

Since nerve depletion affords apparently no easily measurable physical symptoms it is often overlooked and the point made by Dr. Cowles is of interest—that the nervous exhaustion felt by neurasthenics in the morning denotes the true state, the tense liveliness displayed at night being only the reaction when the deadening of the nerve endings through constant irritation removes temporarily the awareness of exhaustion. This state is only too common, but is seldom recognised as a red light, indicating that the way of life needs more intelligent and ordered planning. If the book can persuade some to take themselves in hand before the condition has developed too far it will be worth reading for that alone. *But*—man is a trinity, not a duad of mind and body, and while it may possibly be implied in this book, there is no direct recognition of the part played by the Spirit in man as the source of all power to energise, integrate and control the other aspects of his nature. The relation of body-mind cannot really be understood without taking into account Spirit as their background.

W. E. W.

The Code of Christ: An Interpretation of the Beatitudes. By GERALD HEARD. (Cassell and Co., Ltd., London. 7*s.* 6*d.*)

This little book is a sequel to Mr. Heard's study of the Lord's Prayer, which he calls the first part of Christ's system. The Sermon on the Mount he considers the Prayer's corollary. In his own words, "The Prayer gives the power, the Sermon gives the policy." These distinctions are characteristic of him and to some people may seem forbidding. Does the man, they may be inclined to say, want to reduce Christ's teaching to a state paper or even a blue print? Can the mysteries of the spirit be profitably translated into the terms of the higher technics? To which Mr. Heard replies,—"At any cost we must get away from that other attitude, which treats Christ's gospel as poetry, 'Pickwickian' poetry."

The trouble with the "religious romancers" is that they don't regard Christ's proposals as real and intended to apply to our actual situation. Far better than this, he contends, is it to reject the propositions after viewing them as narrowly and critically as a good lawyer scans a proffered contract. It is this sort of scrutiny that he brings to the Seven Beatitudes, though his terms of reference, as any one who knows his writings will not need telling, are altogether wider and deeper than legal. He is in fact a poet of a kind himself, but one who draws his metaphors and similes from the realm of science or technology. Sometimes his facility in doing this may jar upon those to whom mechanics are alien to the realm of spirit or at best can offer but a crude analogy. The words italicized in the following sentence are an example.

> But while forgiveness only begins its action when wrong has been done, is the repairing reaction to injury, *the "governor" on the engine of Life, restraining after the engine has begun to race and strain,* Mercy is more vigilant, more initiative, more original.

But to a generation which is more and more absorbed in the handling of machines, such similes are apt with meaning. And they can be curiously exact as when he compares the Beatitudes not to the traditional rungs on a ladder but to the "Archimedes screw pump," by which water is drawn up by revolving a slanted spiral tube, the water always falling but always also rising.

> So, in the ascent of the Beatitudes we both rise by a continual process of dynamic humbling, what has been called by some moralists "falling upstairs," and also, each stage is not sharply divided from the next—we pass into one as we proceed out of the other.

Mr. Heard's book, of course, does not consist of such ingenious analogies. But they are woven into its texture and suggest the contemporary relevance of his interpretation of Christ's timeless sayings. Occasionally, in his insistence on the actual power of that changed order of being to which the Beatitudes are a key, he comes dangerously near reducing spiritual genius to super-technical efficiency and saints to dynamos. But he gives new and inspiring meaning to such words as "poor" and "meek" and "mercy" and "righteousness," and links the universality of Christ's teaching with that of the *Upanishads*, the Buddha, and Laotzu.

HUGH I'A. FAUSSET

Maria Murder and Suicide. By VERRIER ELWIN. (Oxford University Press, Indian Branch, Bombay. Rs. 10/-)

The Maria are a tribe of the Gonds computed to be some 175,000 strong. They have a reputation for violent death, murder and suicide; and Mr. Elwin, who has himself married a Gond lady, though not of this particular tribe, has analysed a hundred cases of murder and fifty of suicide, and drawn certain generalisations in a book which carries a foreword by Mr. Grigson, formerly a Sessions Judge in the court in which a number of these very cases were decided. The book is profusely illustrated. The delightfully written foreword endorses generally Mr. Elwin's conclusions. The pictures are mostly photographs, a few, not so good, of scenery, the rest of human interest portraying the many-sided activities of these healthy, sturdy people; particularly of their shapely young womanhood. The few etchings are beautifully done.

It would not be difficult to quarrel with the reading matter. The publisher's advertisement describes the book as :—

> Primarily a scientific study and its importance is for anthropologists and criminologists, but it cannot fail to appeal to the ordinary reader who will find much human experience in its account of actual crime.

The author, with greater modesty, and certainly greater accuracy, insists that :—

> This book is a contribution to social anthropology rather than to the study of crime.

There is much about the book that betrays the amateur. The arrangement leaves much to be desired. The style is uneven, and in places most unattractive, resembling nothing so much as the record of a judicial case in which are inscribed the answers of witnesses, but not the questions put to them, a jerky staccato record. Characters flit across the pages, individuals obviously familiar to the author but to recognise whom, even when they have already been mentioned, means to the reader considerable research, so inadequately are they identified. A better effect would have been produced had the author first painted the picture of the life of his friends, then explained the extent to which it is coloured by the violent crime that is the main theme of the book and then analysed the causes of such crime with fewer illustrations more picturesquely rendered. The statistician, too, would find it difficult to accept the examples given as accurate samples. True, they have been selected haphazard and without bias, and there is Mr. Grigson's support. But they seem a slender basis on which to build anything but a tentative theory. In short, there seems to have been insufficient planning and inadequate revision.

This said, the book is one which must find a place on the shelves of every official called on to take part in the administration of aboriginal areas. There is a wealth of detail to be dug from it, and a picture to be pieced together of a folk whose simple mode of life has virtue which contact with so-called civilisation is apt to contaminate. Sensitive superstitious children of Nature, whose sensitiveness and poverty differentiate them from the harder-boiled world for whom the Codes of Criminal Law were designed. The author seems to find them always

attractive: but his sensibilities have perhaps been blunted. Otherwise, could he have passed over without comment the cruelty of such an episode as :—

> The Waddai arranged them in seven rows and made a chicken eat the rice, calling on Markami Bando's magic to go away. The chicken ate the rice quickly. But this was not sufficient proof that the black magic had really been driven away, "because every hungry creature will naturally feed upon what it can get." The Waddai, therefore, tortured the chicken, first by breaking one leg, and still it ate: he broke another leg, and again it ate; then he broke the wings and the fowl, though in pain and agony, went on eating. It was now beyond doubt that Bando's magic had been dealt with successfully and the chicken was thrown away, still alive, and not sacrificed.

If the book runs to a second edition, it would repay revision. There is so much that is good in it, that it is a pity it is not more perfect.

COLIN GARBETT

Anupasimhagunavatara. By VITTHALA KRISHNA, edited by C. KUNHAN RAJA, M. A., D. PHIL. (Oxon.). (Dedicatory Volume, Ganga Oriental Series, Anup Sanskrit Library, Bikaner)

It is appropriate that the dedicatory volume in the Ganga Oriental Series, which proposes to publish rare and unpublished volumes in the Anup Sanskrit Library, should deal with the greatness of the founder of this unique institution. Maharaja Anupsinghji started the collection of manuscripts during his stay in the Deccan, and the Anup Library contains one of the finest collections of Sanskrit manuscripts in India. Dr. Rajendra Lal Mitra's catalogue of manuscripts, issued in 1880, requires revision. We are glad to note that Dr. Raja has prepared an up-to-date catalogue which will be published in due course.

The book suffers from the want of an introduction by the learned editor; there is no information given about the critical apparatus or the author's life and work and no critical appreciation. The manuscript appears to be damaged in places, inasmuch as there are eleven stanzas which are *trutita* (mutilated) and *aspashta* (illegible), and it furnishes no particulars about the author.

That Maharaja Anupsinghji was himself a great scholar, poet and patron of learning would appear from the number of works inspired by him. *Anupasimhagunavatara* is divided into ten sections dealing with different aspects of the Maharaja's personality. Out of 103 stanzas, *sardulavikridita* (71) easily stands first, followed by *sragdhara* (16) and *vasantatilaka* (6). The work is a fine poetic piece with beautiful diction and easy and fluent style interspersed with rich imagery. One meets with many excellent instances of paronomasia and fine specimens of alliteration and wonderful flights of poetic fancy. The idea that Anupasimha's country remains below because it weighs more heavily than heaven is very fine.

The book is almost free from printing mistakes.

The learned editor and the Education Department of Bikaner State deserve to be congratulated on this fine addition to published Sanskrit *kavyas*.

A. D. PUSALKER

CORRESPONDENCE

"OBSCENITY IN LITERATURE"

[We bring together here the reaction of PROF. M. M. SHUKLA, Lecturer in the Secondary Teachers' Training College, Baroda, to a proposition put forward by PROF. P. S. NAIDU, Lecturer in Philosophy in the Allahabad University, in his article on "Obscenity in Literature" in the December 1943 ARYAN PATH, and the latter's rejoinder to Professor Shukla's criticism.

More important than the disagreement of our esteemed contributors on what, for the lay reader, is after all a technical point, is the gratifying unanimity of their condemnation of obscene writing and their recognition of its pathological nature and its disastrous influence upon the public mind. We hold it to be definitely the effluvium of sick minds and the means by which the foul infection spreads.—ED.]

I

Prof. P. S. Naidu, discussing the Problem of "Obscenity in Literature" *from the psychological point of view*, in the December issue of THE ARYAN PATH has permitted himself the assertion that great art is the "outward expression of a noble sentiment." As a statement of psychological conditions underlying art activity, this constitutes a grave error.

The term "sentiment" is used by the psychologists to denote an acquired organisation of emotional tendencies which controls an individual's *normal* modes of social adjustment. Art activity, on the other hand, is an *unusual* mode of adjustment. It serves the purpose of compensating for some defect in the artist's environment, or otherwise providing satisfactory solution of his mental conflicts. Art activity has thus its origin in the subconscious depths of the artist's mental life. An artist works *under compulsion*. He is *inspired*, as we say. The difference between lofty art and an indecent art product lies in the fact that in the former the mental conflict finds a truly social expression through the sublimation of repressed psychic energy, whereas in the latter, the artist, failing to sublimate his thwarted emotions, reverts to primitive, though vicarious, modes of relieving the tension. The former is the indication of strength and spiritual resourcefulness, and is therefore socially and morally uplifting; the latter is the sign of weakness and spiritual bankruptcy and, in consequence, socially and morally degrading. The one helps the race in its forward march of evolution; the other arrests moral progress and makes for social disruption.

M. M. SHUKLA

Baroda.

II

Prof. M. M. Shukla's arguments are entirely in my favour. He is evidently thinking in terms of the difference that we psychologists generally draw between *sentiments* and *complexes*. I subscribe to the distinction myself. But there is a world of difference between calling a thing *abnormal*, and calling it *unusual*. A complex is *abnormal;* a sentiment may be *unusual*

without being *abnormal.* Art is of two kinds, one expressing the unusual sentiment, the great sentiment, the inspired sentiment (the sentiment which is the basis of my analysis of art); the other, expressing the *abnormal* and *subnormal complex.* It is the latter that leads to the obscene in art.

Professor Shukla's main remarks relate to this latter class. Professor Shukla is arguing at the levels on which the psycho-analyst moves, while I am arguing on the level of the hormic psychologist of the McDougall type. All that Professor Shukla has to say is entirely in support of my position, and the learned Professor's "grave error" consists in not seeing that he is arguing at the subconscious and unconscious levels, and that his arguments support what I have said about the working of the mind at the conscious level.

P. S. NAIDU

Allahabad.

NEGATIVE FACT

May I point out, in reply to the observations of Mr. Adhar Chandra Das in THE ARYAN PATH for January that I have not been guilty of misrepresentation of his point of view? I singled out the two main conclusions arrived at in his work and stated them in his own words. I did not withhold the reasons for the existence of *negative fact.* I clearly laid down that the same laws of thought, the same postulates of knowledge, in fact, whatever supports so-called positive fact would as well support negative. The recognition of *A-bhava* as a distinct and independent entity (*Padartha*) is the final argument for negative fact. Unless *negative fact* be admitted, no one would be logically entitled to speak of a *positive fact* at all.

The silver-appearing-in-shell has no metallic status as existent in Reality. Nor has the forged note any in the currency-cosmos! This is incontrovertible evidence for the existence of negative fact.

The doctrine of the Attributeless Absolute (*Nirguna-Brahman*) is the direct outcome of "*Neti-neti*" (Not this—not this). A categorised description of Brahman in positive terms is impossible. Any attempted description will have to be in terms of "*Neti-neti.*" If Mr. Das had said that Brahman is *beyond positive and negative,* that would have been correct, but the pattern of positive and negative which he has in view just *meet* in Brahman, *i. e.*, they lose their identity and cannot therefore be described in the usual terminology of positive and negative. But deny negative fact, and you deny positive fact as well. Mr. Das's insistence on the existence of positive fact alone is just what vitiates his entire thesis.

R. NAGA RAJA SARMA

Madras.

ENDS AND SAYINGS

"_____*ends of verse*
And sayings of philosophers."
HUDIBRAS

Shri Vaikunth L. Mehta explains in the foreword to *Circular Letter No. 1*, issued by the All-India Village Industries Association, Maganvadi, Wardha, that during the suspension of the *Gram Udyog Patrika* these circular letters will maintain contact between the Association and members and workers all over India. They also will include helpful hints for the development of cottage industries, in which the Association has to its credit a record of such valuable work.

Important among its expanding activities is the manufacture of paper and of the Magan Dipa, which burns vegetable oil. The scheme for self-sufficiency in oil which this letter explains with practical suggestions will surely be welcomed by the countryside that now is suffering from an acute shortage of kerosene. The scheme suggested should make the villages self-sufficient in the matter of oil and so save not only money from going out but also the waiting and the worry which dependence upon outside supply entails.

The development of rural industries is a question of knowing our own resources and developing them to advantage. There are probably few villages in the whole of India which do not grow oil-seeds—often for export—and there are also probably few which do not complain of shortage of oil.

The best help, by all odds, is helping people to help themselves. The All-India Village Industries Association is doing that and filling a great need. It offers co-operation by suggestion and by active help as far as possible with all who would revive the indigenous industries and so help not only in freeing India's villages from present want but also in making them economically self-sufficient.

The importance of the theatre as an instrument of enlightenment makes the People's Theatre movement one of great significance. In our day, when enlightenment is so desperately needed by most leaders no less than by the led, the educative aspect of the stage far outweighs its recreational possibilities. This was implicit in Shrimati Sarojini Naidu's message to the Indian People's Theatre Association at New Delhi on the 26th of January. Since the earliest times, she pointed out, the theatre had been the people's university and dramas the natural interpreter of life. The theme might have varied with the changing times, but

> today it is essential in India as in other lands that the great lessons of unity should be presented to the eyes and hearts of the people.

It is the one great message of human solidarity that has to be brought home to all. Variety shows, such as the benefit performance which called forth the message, have their place as entertainment if artistically presented and unexceptionable in tone. No one would claim that all plays should be

didactic, any more than that all conversation should be exchange of moral platitudes. The "progressive" element among our playwrights has scant patience with the people's predilection for the smooth-worn themes of *Mahabharata* and *Ramayana* fame. But the dramas built around those old traditions show how lessons can be unobtrusively conveyed without violence to dramatic art. And they have wielded a most potent moral influence through many centuries.

There are many ways in which the stage can convey the lesson of unity. The oneness of the fundamental pattern of life in different communities, in different parts of India and in different countries can be shown, the working of the law of action and reaction in the lives of all, and the ultimate identity of fundamental interests of all men everywhere. These can and should be brought out in our modern social plays and in a language not above the comprehension of the average unlettered man.

What kind of leaders does the world require? Mr. Richard J. Walsh, Editor of *Asia and the Americas*, gave his answer in a broadcast from New York which is quoted in *The Hindu* for 26th January. His prescription was for men of broad vision and world sympathy. No man of sectional bias or of regional prejudice can lead the way to the world understanding that can alone ensure world peace. He was paying tribute specifically to Pandit Jawaharlal Nehru, but the qualities that he recognised in him have a typal significance. He described him as "one of the few really great men of the world today," and as, "in a remarkable sense, a man of the future, of the coming world." In him, he said, the East and the West had truly met.

Before we can be safe in our world, we must have hundreds of leaders like him—perhaps millions of citizens who are, like him, mixtures of East and West.

A synthesis of East and West is indeed the great desideratum but "mixtures" is not the happiest word in this context. A mixture is by definition a composition in which ingredients retain their separate properties. What is needed is not an uneasy alliance of disparate factors but a harmonious compound of the better elements of East and West, with mutual appreciation as its base. Every man in whom that synthesis has been achieved is a potential builder of the future on true and noble lines.

Shri C. Rajagopalachari paid high tribute in his Convocation Address at the Osmania University, on the 27th January 1944, to the vision and the courage to which that institution owed its existence. The Osmania University at Hyderabad (Deccan), he acknowledged, was unique among Indian Universities in having an Indian language as the medium of instruction in science and in the humanities. Shri Rajagopalachari urged the desirability of various Universities throughout the country which would impart instruction in one or other of the ten great languages of India. Wealth and variety, he declared, were advantages and not a cause for quarrel.

The culture of India with all its varieties is in fact one. It is single and indivisible, even as the climate of India is one, with all its varieties. The composition is itself a distinctive unit, as old as English culture. You do not analyse the colour of a peacock

or of a spotted deer or the tiger's gorgeous coat but apprehend it as one whole. You do not understand it as a conglomeration of several separate colours. So it is with what I call the culture of India, and it is of that you are trustees.

In his address on the Anniversary Day of the great Orientalist, Dr. V. S. Sukthankar, who died on 21st January 1943, Shri K. M. Munshi discussed the historical value of the Parasurama tradition, which supplies an important chronological link in India's ancient history. Representing the first phase of the expanding Aryanisation of the Western coast and gradually of the South, the legends of the great hero are rich in historical facts. They wait only to be sifted to furnish the basis for the authoritative history of ancient India which remains to be written. Shri Munshi has epitomised some of his conclusions about the veracity and the significance of the Parasurama tradition in two books: *The Early Aryans in Gujarata* (reviewed in these pages in February 1943) and the *Glory That Was Gujaratadesa, Part I*. These conclusions enable the historian to view the vast vista of antiquity in proper historical perspective, so far at least as Gujarat is concerned.

Not less important than Shri Munshi's specific conclusions are his general observations about the growth of historical traditions and the caution which every historian must exercise in differentiating legendary elements from historical facts. The memory of a great man is associated with an achievement which inspires a legend that is handed down for generations. The resulting tradition, enriched by imaginary details, assumes historical proportions. The historian who has to unravel this web cannot ignore without peril the historical basis of the epics or of ritualistic and Puranic literature. It is work both delicate and laborious. But what a past it reveals!

Challenging entrenched privilege is always a difficult and often a thankless task. The difficulties that are put in the way of propagating unorthodox opinion are themselves a subtle compliment, a concession that the claims of the minority are sufficiently formidable, if they could gain a hearing, to threaten vested rights. And few vested rights are more firmly entrenched than orthodox medicine.

We may not hold that "the damned compact majority is always in the wrong," but surely the pretension that all outside the orthodox fold are charlatans and quacks rests on no sounder basis than the implied assumption that all inside that fold are competent to deal with all the ills to which the flesh is heir! While there are so many cases which orthodox medicine has to confess itself impotent to relieve, should obstructions be put in the way of patients' seeking help from Nature Cure or other unorthodox systems? Paracelsus was right:—

> Medicine... does not consist merely in compounding pills and plasters and drugs of all kinds, but it deals with the processes of life....The true physician studies the causes of diseases by studying man as a whole.

Many a Nature Curer comes nearer that ideal than the orthodox specialist.

We welcome the formation of the British Health Freedom Society, whose prospectus we have seen. Its aims are poles apart from those of a body with a deceptively similar name, the Friends of Medical Freedom, formed a few years ago in the U.S.A. to free orthodox medical science as far as possible from such restraint as, for example, objectors to the cruelty of vivisection might seek to lay upon experiments. The British Health Freedom Society seeks to unite medical nonconformists to oppose further infringement of public liberty in regard to health matters.

It seeks as members all in the British Isles who do not see eye to eye with orthodox medicine. The grievances which it recites are real. The radio and the press are closed to unorthodox views. It is illegal for patients to seek any treatment other than that offered by the medical profession for several diseases, including cancer, tuberculosis and diabetes. A monopolistic State Medical Service, such as the Beveridge Report envisages, would strengthen still further the present medical monopoly.

A register of "nonconformist" practitioners, and a concerted effort to raise the status of all established schools of nonconformist healing, are contemplated when the British Health Freedom Society has found its feet. These should go far to eliminate the menace of quacks, to ensure adequate physiological and pharmaceutic knowledge and to raise the standing of unorthodox but *bona fide* practitioners.

The adherents of the ancient schools of Indian medicine, Ayurvedic, Unani etc. may well take pattern and make common cause with the bone-setters, the practitioners of Nature Healing and other genuine physicians frowned upon by orthodoxy. And this not only to defend their rights but also to maintain the public's right of choice among the healing arts.

Today the conflicting claims of industrialisation as against rural development are engaging the minds of many thinking persons. It is reassuring to read the detailed report of the excellent work conducted by the Adarsh Seva Sangha, Pohri, Gwalior State, during the twenty-three years of its existence. There are many who have at heart the welfare of the vast rural masses. Fewer are those who have a true insight into the economic needs of the countryside and are aware of real ways of amelioration of the condition of the masses. These, who have applied themselves to the study of rural conditions, see that the way to the salvation of India lies through the rehabilitation of her villages, economically and otherwise. To them the importance of rural uplift work does not need to be explained.

But there are many others who turn their gaze toward the West and ignore indigenous conditions at their feet. They are lured by the glamour of the machine and its efficiency, and never realise its heart of danger. Nor do they take into account whether it is suitable to local conditions. Most economic plans for India derive from capitalist inspiration. There is one on the anvil of discussion now.

To all these people the report of the Adarsh Seva Sangha has many lessons and warnings to convey. The vast man-power of this land of villages has to be drawn upon for utilising the equally vast natural resources in a balanced economic planning that envisages self-sufficient rural areas and villages. This aspect is neglected by those who would bring in the labour-saving machine and dislocate rural employment.

Apart from the larger question of industrialisation the Pohri rural centre has shown the lines along which much can be and remains to be done. An attempt has there been made, and with considerable success, to solve the problem of our villages from all points of view. Besides ensuring living wages to the villagers, the scheme touches vital points such as village improvement, not merely from outside but mentally, morally and socially. The Sangha has considerably extended the scope of its activities during recent years. It has a network of institutions which seek to train the youth of the country for national service and true citizenship. Training is given in useful handicrafts and cottage industries. The Sangha has thus proved a vital nucleus of workers for the rural uplift of India. A reading of the report can leave no noubt that the Sangha has been pointing the way in the right direction.